



To the Pious

Country Parishioner.

AMONG all the Works of the creating Wisdom, the most exalted and noblest, the most Godlike of any in this lower World, is Man: He, by the Bounty of his Maker, has an accomplish'd Body, and an immortal Spirit, little inferior to the blessed Angels: The whole Universe is made to serve him here, and Heaven provided to glorify him hereafter. A considering Man cannot but blush and weep for Grief, at the extreme Blindness of Mankind, to see how childish-ly they prefer poor fleeting Satisfactions, before those that are lasting, solid, and eternal. The poorest Peasant in your Parish (though the Great may look on him with Scorn) has an immortal Soul, worth more than this World, and all its sinful Glories; and if he will live in obedience to God's Laws, and die in his Favour, shall rise again, and rejoice for ever. Do you then act like a Man, and, what is more, like a Christian, that you lose not your Hope in so glorious an Enterprize. Eternity's at stake, and Heaven's the

Reward: That Heaven, for which many holy Men and Women have spent all their spare Time; that Heaven, for which Martyrs have laid down their dearest Lives: This Heaven is freely offer'd to you. How is it that you, who in the Country so vehemently apply your self to earthly Affairs, are so prodigiously sleepy in Matters of heavenly? That you waste your self in daily Toil and Sweat, for the fading Possessions of this Life; and express so little Concern for that happy blissful State, which shall never, never have an end. 'Tis not so in other Matters. Behold! the busy Contriver will bustle through all Difficulties to bring about his Designs. The Ambitious spends restless Days, and sleepless Nights, to raise himself to a Post of Honour. You in the Country continually rise early, sweat and toil to support your self, or increase your Acres of Land. Thus do Men of all Ranks, with great Application, bestow their Thoughts and Labours on Matters in which Mortality is concern'd, and sadly neglect the weightier Matters of Eternity.

You cannot but have heard, how many and great distant Nations live and die without the Knowledge of the true God; you pity, you bewail their Ignorance: But what will be their Case when not one Ray of heavenly Light doth guide their Minds, or open their Eyes to see the wondrous Things of God's Law, we cannot determine. But certainly, they who boast of the glorious Title of being Christians, and lead Lives contrary to that holy Profession, are in a far worse State than a Heathen or Infidel is in.

I

God,

God, who saw that Men would foolishly cast away themselves, by doating on the Follies of this vain Life, has by the greatest Hopes and greatest Fears, and all the wise Arts of Love, endeavour'd to rescue them from Ways that lead to Destruction.

He strictly commands Parents, Masters of Families, and Pastors of the Gospel, to quicken your Apprehensions of Sin, and shew the uninstructed Soul the dreadful Consequences of it.

And many good People, by an unblemish'd Life; by publick and private Persuasives; by writing Devotional Treatises, have, and still do, endeavour to tear away that thick Veil which clouds their Understandings.

The Age we live in (Thanks be to God) abounds with pious Books; and 'tis to be hoped that the World is better'd by them. If some shall therefore censure this Performance as unnecessary, I say, that I do not remember to have seen any Tract of this nature, which contains in so narrow a compass, all the Duties requisite to Salvation. Besides, some People like one Book, some another: What does not affect one, may sensibly touch another. This Variety is here put into one Manual, that by its Cheapness and Brevity it may be purchased, or perused by such as have not Fortune to go to the Price of, or Leisure to turn over many Treatises. If but one Sinner is reclaimed, the Author has his Reward; and he hopes he shall be able always to bear any Reproach, when the Providence of God offers him an Opportunity of doing Good.

No Words can express of how great Use these Breathings of the Soul towards God will be, to preserve you in a devout Frame at all Times, and

in all Places. For what Temptation can come within the Man that is well fortified, and upon his guard all the Day long? Many Enemies have you to struggle with; Enemies that are continually active and industrious to lay Baits, and suggest Temptations to rob you of your Innocence; and your treacherous Heart will be too apt to join in confederacy against your self. Think, therefore, O Country Man, for it concerns you nearly; think that the Time will quickly come, when your Flesh, after all your Care of it, will sink into a noisome Carcase, and be only Food for Worms. Spend, therefore, some leisure Hours in adorning your Soul with good Works, and rendring it agreeable in the Sight of God, and his holy Angels, before whom it must appear, and perhaps very soon. For, how often do you hear of People snatch'd away by sudden Death? This may be your unhappy Case; be therefore always prepar'd. 'Tis the great Artifice of the Devil to persuade you, that 'tis time enough to be pious: But God has made the Hour of Death uncertain, that you may be ready whenever he summons you out of this Life. When once you are laid in the Grave there is no Repentance: As Death receives you, so Judgment will find you.

Think how dismal will be that Day, when bold, profligate Sinners shall be separated from the Godly, and for ever banish'd the Sight and Presence of God; when they shall be abandon'd to the Fury of Devils to all Eternity.

On the other side; lift up your Eyes by Faith, and you'll see, that they who have done well, have the Honour of associating with Patriarchs and Prophets, of conversing with Saints and Martyrs,

tyrs, and all your dear Friends and Relations departed hence in the Lord.

'Tis the Design of this little Book, to awaken the Unthinking into Consideration; to stir up you Parents, and Guardians, and Tutors, to take care of all committed to your Charge. If by your Negligence, bad Example, or ill Conduct, the Souls of your Children shall perish, God will severely reckon with you one Day; and may justly require their Blood at your Hands. This Thought should make them tremble, who use few or no Endeavours to correct their Children, Relations, or Servants; but out of a cruel Fondness gratify their Humours, and suffer them without check to go on in Lying, Cursing, and Railing, and all impious Courses, till at last they grow bold in Wickedness. Too many have no higher Aims in teaching Children, than what will qualify them for Trades and Employments, or Vanity and Pride. Indeed, were Men design'd only for this Life, it were enough that they were educated according to the Maxims of this Life: But we are born to the Hopes of a better World; and therefore should be train'd up in the Practice of such Things as will qualify us for the Enjoyment of a future happy State.

But if before you learn these Rules, you say, you want to be fully convinc'd that there is a Life after this, pray consider seriously, and answer these Questions: Whence came this beautiful Structure of the World? What preserves it in this regular Order? Who is it that beautified the stately Canopy of Heaven with the shining Stars? Who is it that directs the Sun to run

his regular Course, and the Moon to observe her different Motions? Who gave you your Being? Your Soul could not make it self. Reason, as well as Revelation, assure you, that it must be infused by God. If some ignorantly affirm, that the World has been as it is from all Eternity, I answer, That no rational Creature can think so: For, if Men have increased from all Eternity, as they do now, a thousand Worlds would not contain all Mankind. Besides, you may be assured that the World had a Beginning, from the late Invention of Arts and Sciences, which could not have lain hid if Men had been searching for them from all Eternity. We know also, what Improvements have been made in Trade and Commerce; no small Proof that the World had a Beginning, and it could not be at first made, without an infinitely wise and perfect Author.

As to our Christian Religion, 'tis built on such firm Principles, that it must convince all who are within the Power of Persuasion. For, that Christ came from Heaven to reveal God's Will to Mankind; that to gain Belief to his Doctrine, he wrought great, nay, astonishing Miracles; foretold future Events: That he rose from the Dead, and was seen by many, who died Martyrs to the Truth of what they asserted: All these Things the most bitter Enemies of Christianity have readily confess'd. If you are not convinc'd by all this, I can't see how 'tis possible to prove any one Matter of Fact in the whole World. To this may be added the incredible Progress of our Religion, through all Obstructions, without Force of Arms, or Countenance from the Civil Power. And how
amazing

amazing is it, that a Doctrine so contrary to Flesh and Blood, should be propagated by a company of plain and illiterate Men, who had neither Power to force, nor Eloquence to persuade Men to embrace it? The most barbarous and sinful People were brought to profess the Gospel, maugre all the Opposition that the World, the Flesh, and the Devil, could make against it.

Consider the Force of these short Arguments, and you will be satisfied, that Christ alone is the Way to Life. And I hope the following Rules will infallibly guide you to Salvation. To encourage you immediately to set about the pious Work, I affirm that the Performance will be very easy; for you may lift up your Thoughts, and converse with Heaven, even while you are holding the Plough.

The learning a little at a Time, of these Ejaculations and Prayers, will be at first easy; and the daily Use of them will soon make you perfect, and the Fruit of them will abide for ever. The Devil and impudent Sinners will persuade you, that 'tis needless to be upon your Guard; or that evil Habits may without trouble be conquer'd; but never mind that lying Spirit, nor lying Sinners; avoid them as you would the Plague. Wisely raise your Courage, and firmly resolve to do your Duty. If there is a Difficulty at first, hold out a little while; Custom, and the Grace of God, will quickly make it easy and pleasant. Set before you the Example of the Saints of God. The Saints near allied to you, are now in Bliss and Happiness; yet they once, like you, lived in this Valley of Tears. They strove with the same Difficulties that you do. God, who

enabled them to overcome, will also strengthen you, enabling you to be more than Conquerors.

May that God, who made Light to come out of Darknes, and can also bring Knowledge out of Ignorance, command his Grace to pierce your Heart with his invivifying Influence, that you may with as ardent Desires labour for unfading Treasures in Heaven, as you do for perishing Treasures upon Earth; then, when you are freed from the Bondage of the Fear of Death, you shall make one with the Spirits of just Men made perfect; then shall your dear Saviour say, Come, pious Soul, I will receive thee into my Throne; come, and rejoyce before me, with the Angels; come, after long Toils and many Dangers, enter thou into the Joy of thy Lord: A Joy which no Man taketh from thee. That you may so act, and be at last so blest'd, God of his Mercy grant. Amen.



THE CONTENTS.

A <i>Meditation</i>	Page 1
<i>A Prayer</i>	6
<i>Ejaculation when you awake</i>	8
<i>While you get up</i>	9
<i>When you dress and wash</i>	ibid.
<i>When you first go abroad</i>	ib.
<i>Morning Prayer, for a private Person, or Family</i>	11
<i>Short Prayer for Children, or People call'd away</i>	15
<i>by sudden Business</i>	}
<i>Before Reading</i>	16
<i>While you are Reading</i>	17
<i>After Reading</i>	ibid.
<i>Prayer for a Blessing on your Labour</i>	18
<i>God's Eye is always, and in all Places, upon you</i>	19
<i>while you are at work</i>	}
<i>When you undertake a Work of great Moment</i>	20
<i>When you behold the Heavens, Fields or Earth</i>	ibid.
<i>If any Temptation assaults you</i>	ib.
<i>If you dread any sudden Danger</i>	21
<i>If you or your Friends escape Danger</i>	ib.
<i>If any ill Accident befalls you</i>	ib.
<i>If you are suddenly betray'd to Sin</i>	22
<i>If you escape a Temptation</i>	ib.
<i>If Company or Mirth have dissipated your Mind</i>	ib.
<i>When you see others sin grievously</i>	23
<i>When the Weather is unseasonable</i>	ib.
<i>Thanks for fair Weather</i>	24
<i>Before you go a Journey</i>	ib.
<i>Upon your safe Return from a Journey</i>	25
	If

<i>If you are tortur'd with Gout, Stone, &c.</i>	Page 25
<i>Prayer at Noon, or any Time of Retirement</i>	26
<i>Grace before, and after Meat</i>	28, 29
<i>If you are great or rich in the World</i>	ib.
<i>If your Lot is cast among the Poor</i>	30
<i>If you go to a Feast</i>	ibid.
<i>Before you Game</i>	31
<i>A General Thanksgiving for all Mercies</i>	32
<i>After you return from your daily Labour</i>	33
<i>If you offend by Thoughts</i>	ibid.
<i>If your Words are blameable</i>	34
<i>Condemn your sinful Deeds</i>	ibid.
<i>Censure your self daily</i>	ibid.
<i>Evening Prayer, for your self alone, or Family</i>	36
<i>A short Night Prayer, for Children, Servants, or any straiten'd in Time</i>	} 40
<i>When you undress</i>	41
<i>When you lie down in your Bed</i>	ib.
<i>When you close your Eyes to sleep</i>	42
<i>Meditations when you cannot sleep.</i>	ib.

SUNDAY.

M editation and Prayer	43, 44
<i>Instructions about the Sabbath</i>	45
<i>Thanks that you know God and the true Religion</i>	49
<i>Prayer a little before Church Time</i>	50
<i>Meditation when you leave your House</i>	51
<i>While you walk to Church</i>	52
<i>At the Church Yard, and Church Door</i>	52, 53
<i>As soon as you enter the Church</i>	53
<i>When you enter your Seat</i>	ib.
<i>If you are cold in Devotion</i>	55
<i>If good Affections kindle</i>	56
<i>Before, or after singing the Psalms</i>	ib.
<i>Before the Sermon, and after the Sermon</i>	56, 57
<i>When Prayers are ended</i>	ibid.
<i>When you go out of the Church</i>	ibid.
<i>In</i>	

CONTENTS. xiii

<i>In what manner to read the Bible</i>	p. 58
<i>Where to begin, and how to proceed</i>	59
<i>That the inspired Writers have a Majesty above any Heathen Orators and Poets</i>	} 60
<i>Go to the Evening Service</i>	62
<i>Ejaculations of Parents or Guardians</i>	63
<i>How to make Children a Comfort to their Friends</i>	ib.
<i>The late Queen's Example of piously educating the Royal Issue should influence all Mothers</i>	} 64
<i>Let Children be inform'd that there is a God, and a Life after this</i>	} ib.
<i>What Virtues are to be implanted; how to govern their Passions</i>	} 67
<i>Let Parents set their Children a good Example</i>	ib.
<i>Childrens Prayer for their Parents, &c.</i>	68

The great FESTIVALS.

M editation and Prayer	70, 71
COLLECTS. <i>On Christmas Day.</i>	73
<i>On Good Friday</i>	75
<i>On Easter Day</i>	76
<i>On Ascension-Day</i>	77
<i>On Whitsunday, or Coming of the Holy Ghost</i>	78
Saints Days.	
<i>Meditation and Prayer</i>	81, 82
<i>Collect on any Saint's Day</i>	84
Fast Days.	
<i>Collect to be used on any Fast-Day, and in all Lent.</i>	86

Collects for the most eminent Virtues.

A Meditation and Prayer	88, 89
Faith	90
Hope	91
Charity	ib.
	Humility

<i>Humility</i>	p. 92
<i>Love of God</i>	93
<i>For Tenderneſs of Heart</i>	94
<i>Against a ſtupid unrelenting Hardneſs</i>	ib.
<i>For Sincerity</i>	95
<i>For Juſtice</i>	96
<i>For Grace to ſpend our Time well</i>	ib.
<i>For Love of our Neighbour</i>	97
<i>For Reſignation</i>	98
<i>For Increase of Grace</i>	99
<i>For Watchfulneſs againſt Sin and Temptation</i>	ib.
<i>Against Swearing, Lying, and Slandering</i>	100
<i>If falſe Things are laid to your Charge</i>	101
<i>Against Evil Deeds</i>	ib.
<i>Against Pride</i>	102
<i>Against immoderate Anger</i>	103
<i>For Purity</i>	104
<i>For Temperance</i>	105
<i>For Heavenly-Mindedneſs</i>	ib.
<i>For Conſtancy in Well-doing</i>	106
<i>For Zeal in Devotion</i>	107
<i>For Contentment and Patience</i>	108
<i>For Pardon after a Relapſe into Sin</i>	ib.
<i>A Meditation on Death</i>	110
<i>The Prayer</i>	113
<i>A Meditation on Judgment</i>	114
<i>The Prayer</i>	117
<i>A Meditation on Heaven</i>	118
<i>The Prayer</i>	120
<i>A Meditation on Hell</i>	121
<i>The Prayer</i>	127

Of the Bleſſed SACRAMENTS.

O <i>F Baptiſm</i>	129
<i>Of Confirmation</i>	131
<i>The Prayer</i>	132
<i>Of the Lord's Supper. Meditation.</i>	133
<i>The</i>	

<i>The Prayer</i>	P. 135
<i>All Christians are oblig'd to communicate</i>	136
<i>Motives to it; Interest and Pleasure</i>	138
<i>Excuses, brought for the Neglect of this great Duty, answer'd. 1st Excuse, Multiplicity of Business</i>	142
<i>2d Excuse, A bad Life</i>	143
<i>3d Excuse, Ignorance of this Mystery</i>	145
<i>4th Excuse, That the Heart cannot relent</i>	146
<i>5th Excuse, They who come lead not better Lives</i>	ib.
<i>6th Excuse, Frequent Receiving lessens our Reverence</i>	147
<i>7th Pretence, The Posture of Kneeling</i>	ib.
<i>8th ——— That you are not in Charity</i>	ib.
<i>Collects to be added to Morning and Evening Prayer, all the Week before the Sacrament</i>	150
<i>What is to be done Friday before the Sacrament</i>	153
<i>Want of Time a frivolous Pretence</i>	154
<i>A LITANY, containing Deprecations against the greatest Vices, and Petitions for the chiefest Virtues; to be used preparatory to the Sacrament, or on any Day of Humiliation</i>	155
<i>Prayers after the Litany</i>	ib.
<i>The Eve of a Sacrament Day</i>	168

ON SACRAMENT-DAY.

<i>RISE early and retire from Noise</i>	169
<i>Prayer, an Hour before Church-time</i>	170
<i>Other Directions</i>	172
<i>Before and after Sermon</i>	173
<i>When you go to the Altar</i>	174
<i>While the Sentences are reading</i>	ib.
<i>When you make your Offering</i>	175
<i>Confession, Absolution</i>	ib.
<i>Sentences</i>	176
<i>When you see the Bread broke, and the Wine poured out</i>	177
	After

<i>After Consecration</i>	p. 177
<i>While the Minister receives</i>	178
<i>Before and after you receive the consecrated</i>	} 178, 179
<i>Bread</i>	
<i>Before and after the Cup</i>	179, 180
<i>Prayer for your Fellow-Christians that receive</i>	183
<i>Ejaculation at the End of the Communion</i>	184
<i>Ejaculation when you return Home</i>	ib.
<i>Thanksgiving after you are at Home</i>	185
<i>What Caution ought to be used all the Week af-</i>	} 189
<i>ter, and till the next Sacrament</i>	

In Time of SICKNESS.

M <i>editation</i>	191
<i>Receive Sickness with all Humility,</i>	} 195
<i>make your Will, send to your Spi-</i>	
<i>ritual Guide, &c.</i>	
<i>Ejaculation in the Beginning of your Disorder</i>	198
<i>When you take Physick</i>	ib.
<i>If you recover</i>	ib.
<i>If your Illness increases</i>	ib.
<i>If a Friend dies suddenly</i>	ib.
<i>If you are in danger through Trouble of Mind</i>	199
<i>If your chief Friend or Patron dies</i>	200
<i>Ejaculation if Troubles afflict you</i>	201

The CLOSE.

<i>Address'd to</i>	} 1. Parents, and Guardians. }	208, 209
	2. Young People. }	
<i>The Author's Prayer</i>	2 NO 66	211

THE PIOUS

Country Parishioner.

M E D I T A T I O N.

ALMIGHTY God, the glorious
Maker of Heaven and Earth,
hath given me an Immortal
Soul : Made me Lord over all
his Creatures here below, little inferior
to the bright Angels : All this hath in-
finite Goodness done ; not for any Merit
in me, but for his own excessive Charity.
What Returns have I made ? Have I well
considered the Ends of my Being, and
faithfully complied with the gracious
Ways found out to save me ? Ah wretched
Man that I am ! I have forgotten the
God that made me, and fill'd my Head
with Thoughts that are unprofitable and
vain ; and which, in time, will bring me
to Grief and Repentance. My chief
Affair in this World, I now know, is to
serve my God, and save my Soul. But, alas !
B how

how have I been lost in Flesh and Sense; how sottishly deluded with Dirt, having not a due Regard for a future endless State! I cannot accuse my self of Sloth; I take Pains enough, early rise, and late go to sleep, and eat the Bread of Care and Sorrow; and why all this Pains, but to make an earthly Purchase? What searching of Titles, what learned Council, what Care in safely laying up of Deeds and Writings? O senseless Stupidity of me the same Person in things relating to the Soul! A Kingdom, the noblest of all, is offer'd to me by Jesus Christ.

Blessed God! how easy and how sweet are thy Commands! Half those Pains devoutly taken for my own true Happiness, would make me a glorious Saint! If all would think of this in time, and consider the Happiness that follows an early Piety; what Peace to themselves, what Joy to God and Christ, to Angels and good Men! A young Person enclos'd by Temptations on every side, bravely holding out against the most violent Assaults; one in the Flower of his Age, invited by smiling Pleasure, by the Devil, and all the bewitching Vanities of this Life, to stop his Ears to all these Charms,
and

M E D I T A T I O N. 3

and cleave stedfastly to God ; nay, to look down with Scorn on these alluring Offers ; and say, Let those adore Vanities, who know no better ; let them be drawn aside by frothy Pleasures, who are ignorant of the solid Pleasures of Religion ; *as for me and my House, we will serve the Lord :* This is a glorious Sight ! and tho' this Man may seem, in the Eyes of the Foolish, dead to himself and all the World ; yet he shall in the last Day shine like a Star, and rest with God in immortal Peace.

A Religious Course of Life, 'tis own'd, may bring on the Pious the Calumnies of Men, who, in Contempt will call them precise ; if this is your Case, be not discourag'd ; set a due Value upon the Testimony of your own Conscience, and the righteous Approbation of God, the Searcher of Hearts, who will not fail to commend and reward what bold Sinners condemn. Call all the Pleasures of the World before thee : ask the forbidden things, if they deserve thy Love more than thy Maker doth ; if they will be more beneficial to thee than thy Redeemer ; if they can speak Comfort to thee at the Hour of Death, or plead thy Cause at the Day of Judgment : O no ! 'Tis Religion alone that will yield you true

Advantage or Delight. You may have Wit and Sense, Credit and Honour, a beautiful House and a large Farm; but what will become of all these Attainments? You must soon Die, and be Judg'd; then the Enquiry, upon which all your Affairs will turn, is not how great, how rich, how esteemed you was; but how pious and devout you have been. Oh, then be as diligent to adorn your Mind with Virtues, as you are to raise an Estate; then you will have a Recompence which will never, never leave you. Cou'd you see the Miserable in their Flames, or hear them howl in the midst of their Torments, you wou'd not follow them in their Sins, which brought them to so great Miseries. One Hour in those dreadful Pains and Horrors, is more intollerable than an Age of sorrowing for your past Transgressions, and a Change of Life which you dread. I am surpriz'd with Amazement, that Creatures endu'd with Reason, don't oftner think on the dreadful Circumstances of these Torments. But they will not suffer the Thought of Hell to dwell upon their Spirits, lest it should be a Check to their darling Pleasures. Who wou'd sleep in Sin one Night, since that Night may be the last? and if

I

I die with Guilt upon my Soul, fearful will be my Doom. I shall have a Judge whose Knowledge I cannot deceive, whose Justice I cannot bribe, whose Indignation I cannot appease, whose Sentence I cannot alter. O what will the Sinner do in that important Day! All things cry Vengeance round about him, and nothing will give him the least Consolation. Above, he sees a Judge full of Wrath at his Crimes: below, Hell opens its Mouth ready to receive him; wicked Spirits will, with bitter Scoffs, drag him to Torments.

On the other side, cou'd you see the Glories of the Saints and Martyrs, and fully know their happy State, how would you study to imitate their Lives, that you might at last attain their Joys? O what a glorious Day will that be, when your Soul shall be conducted to Heaven, and receiv'd there with Cherubims and Seraphims, Patriarchs and Prophets, and all the Saints of God! What Joy will your Soul receive, when it shall be brought before the Seat and Majesty of the Blessed Trinity? There all your good Works, and Sufferings for the Sake of God, shall be prais'd and rewarded; then shall you bless the happy Hour, in which you

6 M E D I T A T I O N.

resolv'd to forsake Sin, and keep God's Laws. For, now, you are out of all Dangers for ever; your only Work is to rejoice, to triumph, to sing Hallelujahs to the Lamb that hath brought you to this Happiness. How will your Bliss be increas'd, when you find all your godly Friends in Heaven, your Father and Mother, Brethren and Sisters, and Crowns of Glory set on their Heads! The only Way to obtain all these Blessings is by a virtuous holy Life: Up then, and be doing, resolve to break off your old darling Vices this very Day, and prefer the Mournings of a pious Penitent, before the vain Noise of an unthinking Life. Throw out the evil Thoughts that defile the Soul; be often upon your Knees confessing your Sins; observe the following Rules, so shall you *walk before God as Enoch* did, all the Day long, and then you may be assur'd at last to have eternal Rest with all the Faithful.

The P R A Y E R.

O Eternal and Unchangeable Lord God, *who art the same Yesterday, to Day, and for ever*, be pleas'd to give some Part of that Stedfastness to me, thy poor Creature, who am light, inconstant and
vain.

M E D I T A T I O N. 7

vain. Behold with Pity and Compassion the Dangers to which the Frailty of our Nature is perpetually expos'd. The Darts of Satan are discharg'd so thick, so fierce, and yet so secret, that even the Favou-rites of Heaven are hurt by them. O State full of Hazard, full of Horror! Keep me therefore, Lord, from the Snares of Companions, who would inveigle me to Sin. Let no Terrors or Flatteries, ei-ther of the World or my own Flesh, ever draw me from my Obedience to thee; but grant I may remain *stedfast, unmove-able, always abounding in the Work of the Lord*; so shall I all my Days feed on the pleasant Fruits of Piety, and the heavenly Feast of a good Conscience, and at last arrive at the Kingdom of Heaven; that blessed Kingdom, where I can be no more expos'd to Temptations, but where all shall be Joy and Love and Peace, and all endure for eternal Ages.

The Lord God of Heaven give me Grace to resolve wisely, and use the Means to this blessed End. *Amen, Amen.*

W E E K - D A Y.

In the Morning, when you find your self refresh'd with Sleep, safe from the Dangers of Fire, Thieves, Storms, and every sad Accident; when you consi-der also, how many have spent that Night in rack-

ing Thoughts and languishing Distempers; and how many Souls were summon'd from their Bodies to appear before God, and that you are spared; fill your Memory with all these Wonders of Love, and enter upon the Day with an Act of Piety; strive with all your might to keep sinful Thoughts out of your Mind, and present your first Fruits to God, and there will be no room for the unclean Spirit to enter into your Soul.

When you first awake.

ALL Glory be to the ever blessed Trinity, Father, Son, and Holy Ghost; *Amen.* I bless thy Name, O Lord, for watching over me this Night, and bringing me to see the Comforts of another Day. I will therefore praise the Name of the Lord from the rising up of the Sun, unto the going down thereof.

Being moderately refresh'd, rise early; this will keep off loose, vain Thoughts, which might rise in the Mind. Besides, too much Sleep will hinder the Works of your Calling; hurt the Brain, and be, in many respects, prejudicial to your Health. If a plentiful Estate hath set you above hard Work, yet you have something to do. Manage your Affairs to the best Advantage; govern and instruct your Family: make Peace in your Neighbourhood; and not waste your Time, the most valuable Thing in the World, in unaccountable Sloth, or Diversions. You have a Soul, and as you hope to save that Soul, serve God, pray, read, meditate, &c. and you have Work enough.

While

While you get up.

AS I now rise from my Bed, so must I one Day rise from my Grave; Lord, give me Grace, that I may so live here, as to obtain a joyful Resurrection.

When you Dress.

I Am now covering my Body with these Garments; O Lord, clothe my Soul with the Robes of Righteousness.

Here reflect upon the true End of Cloathing; which was to preserve Modesty and Health. In your Dressing let no Immodesty appear; remember to reverence your self.

When you Wash.

O Wash me thoroughly from my Wickedness, and cleanse me from my Sin. Make me a clean Heart, O God; and renew a right Spirit within me.

All the intermediate Time, think on some of God's glorious Attributes, as of his infinite Purity; that he hates all filthy Pollutions: Of his Power, of his Presence, that he is *about thy Path and thy Bed*; of his Omniscieny, that he knoweth the *Secret of your Heart*; and that you must one Day give an Account of all your Actions at his Tribunal. Thus, if good and holy Thoughts first possess your Mind, the wicked Suggestions of Satan will be kept out.

When you first go abroad, or see the Light.

Blessed be thy Name, O Lord, for the glorious Sun, whose chearful Beams enliven the whole Earth. O may this

Light never see me do any Work of Darknes. Thine Eye, O Lord, ten thousand times more piercing than the Sun, is ever upon me. Give me Grace always to walk as a Child of the Light, that I may dwell in the Regions of eternal Day.

Then, if you are single, retire to some private Place, and no more forget your daily Devotion, than you do your daily Bread. If you have a Family, call them together, and by Prayer, commend your Affairs, and their Affairs, to the Blessing of that God who interposeth in all his Creatures Concerns. Plead not Multiplicity of Business for your Neglect: The greater, or more entangled your Affairs are, the more you want a higher Assistance; and this is to be obtain'd only by Prayer.

We, alas! are poor, weak, and necessitous Creatures, and 'tis this fervent Prayer that brings down all manner of Blessings, Temporal, Spiritual, and Eternal. And to induce you with the most rais'd Joy and Chearfulness to perform this Duty of Prayer, think what a mighty Honour and high Dignity you will receive by it. For, is it not an Honour for a worthless and depending Creature, to talk, and freely converse with his great Creator? Is it not an Honour for vile Worms, for sinful Dust and Ashes, to be allowed the Privilege of having Access, at any time, to the supreme Majesty of Heaven and Earth; to make known to him our Wants, our Calamities and Distresses, and hereby to obtain the Supply of our Wants, and the Removal of our Calamities?

But to the Honour, add the great Delight and Pleasure resulting from constant Prayer. For, what can be more pleasurable, than to maintain a constant Intercourse with the highest and most excellent of Beings?

Beings; than to hold Communion with your Creator, Preserver, Redeemer, and continual Benefactor; and by this Duty to have the Emanations of God's Love derived down upon you? What can be a greater Refreshment to your Mind, than to disburden it of the heavy Weight of Guilt, by a free and ingenuous Acknowledgment thereof, by humble praying for Forgiveness of the same? In short, what more delightful, than to vent your Grief, your Fears, your Wants, your Anxieties, into the Ears of your Heavenly Father? One so tender, so true to his Word: One so able and so exceedingly willing to supply all your Wants.

Since then, all kind of Blessings, all good Inclinations, the entire Completion of our Life of Grace, depend entirely on the Aid of Heaven, and this is to be derived thence by Prayer, be assiduous, diligent and fervent in this Duty; call home your straggling Thoughts; fix your Attention; raise and inflame your pious Affections; then your religious Address shall prove the fervent, effectual Prayer of the Righteous, which availeth much.

Thus, if you daily pour out your Soul to God, in humble Supplication and gratulatory Praises, to the End of your Days; you will be taken up into Heaven; and there be join'd to the eternally praising, worshipping, and adoring Choir of glorified Saints and Angels.

If want of a Form shall discourage you, and you have no other Book, use this following.

MORNING-PRAYER.

If a Family join, instead of *I*, say *We*; instead of *Me*, say *Us*, &c.

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*
Blessed be the holy and undivided Trinity.

Amen.

Amen. All Glory be to thee, O Father of Mercies, who hast lighten'd mine Eyes that I slept not in Death; and delivered me from the Terrors of the Night, and from the Evil that walketh in Darknes; who renewest thy Mercies to me every Morning. Lord, forgive whatever thou hast seen amiss in me this Night. Forgive all my former Sins: all my Abuses of thy Forbearance and Long-suffering. O grant me Grace to improve all future Opportunities, that thy Love and thy Fear may rule in my Heart all the Day long. O keep me chaste in my Thoughts, temperate in my Enjoyments, humble in the Opinion of my self, meek and peaceable under all Provocations, just and upright in all my Dealings; and diligent in all my Affairs; and teach me contentedly to submit to whatever happens, either to my self, or to others, by the Alotment of thy wise Providence.

Suffer not my Heart to be set too much upon the things of this World; but grant that I may be chiefly careful to fit my Soul for Bliss in the Glories of thy Kingdom.

O merciful Father, I humbly beseech thee to bless and defend thy holy Catholick Church; that, in a more especial manner, of which I am a Member.

Herein save our Sovereign Lord King *G E O R G E*; their Royal Highnesses *Frederick* Prince of *Wales*, the Princess of *Wales*, the Duke, the Princesses, and all the Royal Family. Give to the Gentry and Magistracy Zeal for Religion; to all *Jews*, *Turks*, Infidels and Hereticks, Conversion; and to all unhappy Sinners, timely Repentance; and to all holy Persons, Increase of Grace. Comfort the Disconsolate, ease the Sick, be a Father to the Fatherless, and take care of desolate Widows.

I beseech thee, O merciful God, that it would please thee to forgive my Enemies, Persecutors and Slanderers; remember not their Offences, neither take thou Vengeance of their Sins. Lay not to their Charge, whatever they have said against me thy Servant, who have so greatly offended thy Majesty; open their Eyes, that they may see the Error of their ways, and repent; that we may live together in Peace here, and reign together in Heaven hereafter.

Bless my Friends and Benefactors [especially *N.*] to whom by a kind Act of Providence, I am in a peculiar manner oblig'd.

Let

Let it be thy good Pleasure to bless all my Relations [*name them*] thou knowest their Wants, O suit thy Graces and Blessings to their several Necessities of Body and Soul.

Defend, O Lord, me thy Servant, with thy heavenly Grace, that I may continue thine for ever, and daily increase in thy Holy Spirit more and more, until I come unto thy everlasting Kingdom. Amen.

Our Father which art, &c.

THE Blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and rest upon me, and all related to me, this Day and evermore. *Amen.*

Here, and always when you arise from Prayer, bow your Body very low, and lifting up your Heart to God, say,

GLory be to thee, O God most High, and blessed be the Name of the Lord for ever. *Amen.*

When you by sudden and important Business are called away, your Devotion must not, on any Pretences, be neglected: Retire then, if possible, for a few Moments; and when your Prayers are short, let your Devotion be great; beg of God to touch your Soul with a lively Sense of his Glory, and your own Good. Children, or ignorant Servants, may also use this

Short

Short Prayer for the Morning.

GLORY be to thee, Lord God Almighty, for refreshing me this Night with Sleep, and preserving me from all Perils of Darknes; I humbly commend my self to thy watchful Providence this Day, beseeching thee to guide and defend me from all Sin and Danger, so to rule and lead me, that all my Thoughts, Words, and Works, may tend to the Glory of thy Name, the Discharge of my several Duties, and the Salvation of my Soul. Extend, O gracious Father, thy Pity to all Mankind; be merciful to the Catholick Church; especially to that sound Part whereunto I belong. Herein for his Majesty King GEORGE, their Royal Highnesses *Frederick* Prince of *Wales*, the Princess of *Wales*, the Duke, the Princesses, and all the Royal Family; for their Ministers in Church and State: Lord, give them all Grace in their several Stations, to promote thy Glory and the Publick Good.

Bless all my Kindred, reward my Friends and Benefactors: Forgive all my Enemies, and turn their Hearts, that their Souls may be saved. Be merciful to all that are in Affliction, or under Pains and Diseases. Comfort and relieve them, according
to

to their Want and thy Mercy. Accept, O gracious Father, this Morning Sacrifice of most humble Thanks for all thy Blessings; but above all, for giving thy only Son to die for me; for his heavenly Doctrine to instruct me; for all the Helps of Grace, and Hopes of Heaven. Praise the Lord, O my Soul, and all that is within me, praise his holy Name.

Our Father which art, &c.

Blessing and Glory, Thanksgiving and Praise, more than I can speak or conceive, be unto thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all the World for ever and ever. *Amen.*

Happy they who can spare a little Time for Reading; which is as necessary to nourish the *Soul*, as Food is to sustain the *Body*. The New Testament, and such Portions of the Old, as contain the Precepts of an Holy Life, will give you great Pleasure and Advantage. But pray thus,

Before Reading.

O Lord, the Fountain of all Wisdom, enlighten my dark Mind, and let thy Holy Spirit direct, guide, and assist me. Open thou mine Eyes, that I may see the wondrous things of thy Law; and remember and practise thy holy Word, that it may make me wise unto Salvation, for Christ his sake. *Amen.*

If Time will let you read only a Quarter of an Hour, you will receive great Profit, especially if you digest it, by serious Meditation: God has given his holy Word to guide and direct us; and how can we discharge our Duties both to God and Man, unless we search into those Fountains from whence Knowledge flows? In the Scriptures are the *Words of Eternal Life*, and the Threatnings of *eternal Death*. When you take the holy Bible into your hands, raise your Thoughts; let the Sacred Oracles of God awaken you to Sorrow and Shame, for the Sins you have committed, and prevail with you to forsake them. While you are reading, be humble, and consider that God speaks to you: When he commands, say,

‘ Lord, give me Grace to obey this Command.

When you read of his Threats or Judgments.

‘ Deliver me, O Lord, from this Judgment.

Let the Instances of his Mercy excite your Thankfulness thus,

‘ Glory be to thee, O Lord, for this Mercy.

After Reading.

O Lord, sow the good Seed of Truth in my Heart; and so water it with the Dew of thy blessed Spirit, that at all times I may bring forth the Fruit of an holy Life.

He that says, *Be fervent in Prayer*, says also, *Be not slothful in Business*. Go therefore to your honest Employment. Watch against all Temptations which the Company you are with, the Place you are in, or
the

the Work and Calling you are about, may expose you to. If you are obliged to converse with wrangling, lewd, or drunken Companions, be upon your Guard: dispatch your Business, and leave their Conversation. Fly their Company as you would the Plague. Why should you lose your Senses, and your Souls, for such wretched Men?

If you must work for your Bread, be not discontented; but rather bless God that he has secured you from Idleness, *the Root of all Evil*. Millions now in Bliss and Glory, thank God for the Blessing of an Employment here on Earth, by which they were secured from Multitudes of Temptations; and we daily see (and grieve to see) to how many Dangers Idleness exposes Men. Therefore,

When you begin your honest Labour, pray for a Blessing.

O Lord, who dost in Wisdom appoint various Orders of Men, teach me to obey thy Heavenly Will; to discharge the Duties of my Calling; and avoid all Cheating, Lying, and Deceit. Give me Grace, that I may entirely depend upon thy Blessing for the Success of my Endeavours, and Support of my self and Friends; that at last, when I shall cease from all my Labours, I may hear those joyful Words, *Well done, good and faithful Servant, enter into the Joy of thy Lord.*

Consider whatever you do, where-ever you are, that the Eye of God is always upon you; therefore often say,

O Lord, the High and Holy One, who from thy glorious Throne in Heaven lookest down upon all the Inhabitants of the Earth, and art here and every where present, and *spiest out all my Ways*; grant I may *set thee always before me*. Thou mightest make me sensible of thy Presence in fearful and amazing Judgments, but, O gracious Lord, pardon my Forgetfulness, and make me always remember, that tho' Darknes covers me, yet I am still expos'd to thy all-seeing Eye. May the Thoughts of thy awful Presence sway me at all Times, and in all Places, that I may fear thee above all other Powers; love thee above all other Goods; and trust in thee above all other Lords. O guide me always with thine Eye here, then shall I find favour in thy Sight hereafter.

While you are at Work.

Prosper thou the Work of my Hands :
O prosper thou my Handy-work !

Besides your solemn Morning Prayer, you must send up ejaculatory Prayers and Praises at all Times, and on all fit Occasions. Satan and his Emissaries close you in on every side; they have a thousand Arts of enticing and betraying you with incredible Subtlety. How many wanton lustful Thoughts, atheistical and blasphemous Opinions may arise in your Heart; which call for sudden, ejaculatory Prayers to God, for Power and Strength to keep them

them down? These Aspirations of your Soul. take up so little Time, that they may be exercis'd at Work; nay, in Conversation: A Cast of the Eye, a Gesture, a Groan, a Word or two, may testify to God, the bottom of your Heart.

If you undertake a Matter of great Moment, pray for Help thus:

O Almighty Father, supreme Governor of the World, who orderest all things in Heaven and Earth, I recommend my self, and this my Affair, to thy fatherly Wisdom. O be pleased to direct and prosper what I undertake [name it] that it may attain its desired End. Whatever the Event shall be, I will rest satisfied in thy unerring Management: And I humbly beg thy Blessing on this and all the Affairs of my Life, that my Soul may have Peace, and thy Name the Praise, through Jesus Christ. *Amen.*

When you behold the Heavens, the Fields, and Woods of the Earth, say,

O Lord, how manifold are thy Works! In Wisdom hast thou made them all; the Earth is full of thy Riches!

If any Temptation assaults you.

O Lord, thou Preserver of Men, let not this alluring Offer prevail against me.

Be

Be thou my Strength and Support in this Hour of Trial for Christ his sake. *Amen.*

If you dread any sudden great Danger.

LORD save me, or I perish. Arise, Lord Jesus, arise, help and deliver me for thy Name's sake.

If you or your Friends escape Danger.

ALL Glory be to thee, O Lord, for this Blessing, which is owing to thy Mercy, who art the Fountain of all Goodness. This Favour shall never slip out of my Mind, but I will sing of thy Power and Mercy to my Life's End, and hope that I may at last, thro' the Merits of my Saviour, with the Spirits of just Men, sing Hallelujahs of Joy and Gratitude, to the Father, Son, and Holy Ghost, for ever.

If any ill Accident befalls you.

THIS Calamity comes from thy Hand, O Lord; I receive it, therefore, with humble Submission, and wait thy Time for my Deliverance. O increase my Patience equal to the Trial; and grant that this, and all Afflictions which are but for a Moment, may work for me a far more exceeding Weight of Glory.

If

If you are suddenly betray'd to Sin.

WO E is me, wretched Sinner, woe is me! what shall I do! I have unawares committed Evil in the Sight of my God [*name it*] Without thy Mercy, my Soul and Body are eternally undone: But, have Mercy on me, O Lord, have Mercy on me! Look on me as thou didst on thy offending Disciple, that I may weep bitterly for this Sin. What is done I can't recal; but I resolve by the Assistance of thy Grace, never again to commit the Offence I now repent of: On my bended Knees I humbly beg I may keep this Resolution. Lord, hear my Prayers, and let my Cry come unto thee.

If you escape a Temptation.

TH Y Power and thy Might, O Lord, have preserv'd me, I will sing of thy Goodness, as long as I live.

If Company and Mirth have dissipated your Mind, say,

LET not the Affairs and Pleasures of Life fill my Head, but let the Thoughts of thee, O Lord, delight my Soul.

If

If you see others sin grievously.

LORD, kindle in my Heart a Flame of sincere Love to my offending Brethren, that I may wisely and courageously reprove and exhort them, and further their Salvation, *lest their Blood be required at my Hands.*

How often do I, thro' Fear or Favour, rebuke too slightly, or not at all? But, as I am obliged to love my Neighbour, and by all Methods seek to save his Body; so must I be more diligent to save his precious and immortal Soul. Dearest Saviour, as thou delightest not in the Death of a Sinner, reclaim these Offenders, that there may be Joy in Heaven at their Conversion. So shall I with them, and they with me, for ever bless thy holy Name.

When the Weather is unseasonable.

O God, the Creator and Preserver of all things, who causest the Grass to grow for the Cattle, and Herb for the Use of Men, look down from Heaven upon the Land wherein we dwell. Thou dost, for our Unthankfulness and Abuse of thy Mercies, punish us with unseasonable Weather [*name either Want of Rain, or too much, &c.*] whereby we are in danger of losing the Labour of our Hands.

But, O most merciful Father, forgive us those Sins for which thou art justly displeased; and so let thy Goodness renew the Face of the Earth, that the Pastures and Fields may rejoice and sing. Have pity on our perpetual Toil, and let us reap the Fruit of it, for Christ his sake. *Amen.*

*Thanks and Praise for fair Weather, or
a good Harvest.*

GRACIOUS God, the Eyes of all wait on thee, and thou givest them their Meat in due Season, filling their Hearts with Food and Gladness; I bless and praise thy Name for this seasonable Weather, which will load the Earth with the Fruits of thy Bounty. Grant, O Lord, that in the Use of what I continually receive from thee, I may devote my self to live unto thy Glory and Honour.

*Let all the People praise thee, O God,
let all the People praise thee; then shall the
Earth yield her Increase, and God, even
our own God, shall give us his Blessing.*

Before you go a Journey.

LORD, bless and preserve me in my going out, and my coming in, from this time forth for evermore. *Amen.*

O God, who art the Way, the Truth, and the Life ; who didst guide and protect the Children of *Israel*, thy People, in the Wilderness ; guide me, I pray thee, thy unworthy Servant ; preserve me from Thieves and Robbers ; from sudden Death, and all Dangers both of Body and Soul. Give thy holy Angels charge over me, to keep me in all my Ways ; conduct me home again in Safety, and at last bring me to everlasting Rest. *Amen.*

Upon your safe Return from a Journey.

ALL Glory be to thee, O God, who hast preserv'd and kept me from the Perils of the Way ; from broken Bones, or bruised Limbs, and every evil Accident : O fill my Heart with a grateful Sense of thy Goodness ; and enable me so to pass thro' all the Affairs of my Life, that my Soul may have Peace, and thy Name the Praise, through Jesus Christ. *Amen.*

If you are tortured with Gout, Stone, or any sudden Pain.

LORD, as thou hast given me this sore Trial, give me also Patience, and Resignation to thy heavenly Will, that my acute Pains in this World may raise my Thoughts to a better. But, O Creator of all Things, thou knowest my weak
C Frame,

Frame, abate the Severity of my Pain, if it be thy gracious Will; or enable me to bear it, that I lose not the Crown prepared for all true and humble Sufferers, for the sake of Jesus Christ my blessed Saviour and Redeemer. *Amen.*

'Tis very difficult amidst that Variety of Business, or Diversion which happens in the Day, to preserve that holy Flame, which your Morning Prayer kindled in your Soul. Forbidden Pleasures may turn your Heart aside; Anger may ruffle you; various Objects and Company dissipate your pious Thoughts. Therefore, to quicken your dull Mind, and animate it with fresh Vigour, use this

Prayer at Noon, or any other Time of Retirement.

Fall on your Knees, and lift up your Eyes towards Heaven.

AT Evening and Morning, and at Noon-day, I will pray, and that instantly; and he shall hear my Voice.

O Lord, who knowest Man to be set in the midst of so many and great Dangers, from the Deceits of the World, the Flesh, and the Devil; mercifully look upon me: And because I cannot continue in Safety without thy Succour, keep me both outwardly in my Body, and inwardly in my Soul, that among the sundry and manifold Changes of the World, my Heart may

may surely there be fix'd, where true Joys are to be found, thro' Christ our Lord.

To how many Dangers is my Life expos'd; with how many Temptations am I beset; Temptations in Meat and Drink; Temptations in Company; Temptations in Business; Temptations in Leisure; Temptations in Plenteousness; Temptations in Poverty: All my Ways are strew'd with enticing Snares; [*Here pause a while to reflect upon the manifold Dangers of Life.*] To thee, O my God, I fly for Safety in the midst of so many Dangers; O Eternal Wisdom, direct my Steps in the safe way, and lead me to the happy end.

O Lord, I give thee my Body and Soul, my Substance, my Friends, my Life, and all that is dear to me; dispose of me and all that is mine, as it seemeth best to thee and the Glory of thy blessed Name.
Amen.

Deliver me, O merciful Father, from the Spirit of Pride and Avarice; from the Spirit of Drunkenness and Gluttony; from the Spirit of Lust, Wantonness and Impurity. Vouchsafe to give me the Spirit of Temperance and Justice, the Spirit of Knowledge and Piety and Fear of Thee; the Spirit of Patience, Kindness and Humility. Shew me the narrow Way that

leads to Life, the Way that few can find,
and fewer follow.

Lord, have Mercy upon me!

Christ, have Mercy upon me!

Lord, have Mercy upon me!

Our Father which art, &c.

*Glory be to the Father, and to the Son,
and to the Holy Ghost. As it was in the
Beginning; is now, and ever shall be,
World without end. Amen.*

Befeech God not to forsake you, but still continue his fatherly Protection upon you; to be your Light and Defence, your Guide and Guard, thro' all the Temptations of the Day. If you have Time and Inclination for more Devotion, use the Collects.

Our Saviour, tho' Lord of the Creatures, yet did not sit down to feed, before he look'd up to Heaven for a Blessing upon them. *St. Paul* speaks of it as a known Practice of Christians in his Days. You sit down as a Beast to his Fodder, if you take no notice of the Hand that provides it for you. Let then your Food be sanctify'd with

Grace before Meat.

LORD, pardon all our Sins, sanctify and bless these thy good Creatures: make them healthful for our Nourishment, and us thankful unto thee, thro' Jesus Christ our Lord.

*In the middle of your Meal, say to your self,
Blessed be thy good Providence; Lord,
feed my Soul.*

Let

Let not your Mind be discompos'd with Passion, nor your Tongue break forth into violent Expressions; but let your Temper be preserv'd calm and regular; and as becomes those who feel in every thing, the sweet Impulses of Hope and Charity.

Grace after Meat.

WE humbly bless and praise thy Name, O Lord, for this and all other thy Mercies most graciously vouchsafed unto Us. Preserve the Church, the King, the Royal Family, and these Realms; and grant us Peace and Truth, and everlasting Life, thro' Jesus Christ our Lord. *Amen.*

If you are rich or great in the World.

O Kind and bountiful Lord, who givest me all things to enjoy, grant that this Plenty, which I have for my Body, may be in Mercy to my Soul: That since I am so well provided for in this World, I may not grow wanton, proud, or careless, to seek after a better. But, as thou fillest me with thy good Things; so fill my Heart with thy Love and Grace to use these Gifts to thy Glory, by refreshing the Bowels of the Poor and Needy, ready to communicate, willing to distribute, laying up in Store the good Foundation against the Time to come, that I may lay hold on eternal Life. *Amen.*

If your Lot is cast among the Poor and Low in this World:

O Lord, who dost dispose of all Things, give me Wisdom from above, that I may be meek, patient, and resign'd in my poor afflicted State, labouring honestly to get my own Living. And tho' I have small or no earthly Possessions, yet give me the Riches of thy Grace, which is better than thousands of Gold and Silver. I see some Men feasting and carousing, walking delicately, and faring sumptuously every Day; alas! their End will be fearful and amazing. Let others value the Respect and Riches of this World; my Hopes are placed in Heaven alone. O Lord give me thy self, and I have all. For this best of Gifts I will bless and praise thy Name for evermore. *Amen.*

If you go to a Feast or publick Entertainment:

LORD, grant that I be not overcharged with Surfeiting and Drunkenness; and that tho' I am chearful and pleasant, nothing may proceed out of my Mouth but what is innocent and becoming a good Christian; that while I refresh my Body, I may not destroy my precious and immortal Soul.

Pray

Pray consider, that tho' 'tis a frequent, yet what a beastly and destroying Sin, the Sin of Intemperance is: Consider how many Diseases and untimely Deaths, Surfeiting and Drunkenness daily bring upon Men. How many Thousands have clos'd their Eyes in a drunken Fit, and never open'd them, 'till in another World?

They therefore are not your Friends, who press you to exceed the Bounds of Temperance. Harmless Mirth and Gladness may lawfully be intermingled with eating and drinking. If any thing is said or done that is offensive to Religion, be not so complaisant, as to comply with their sinful Liberties; but shew your Dislike of their Ways, by a wise and friendly Rebuke.

If you Play or Game.

Because Men can't well endure a constant Toil without some delightful Diversion, you must be cautious that your Recreations be lawful; not dishonourable to God, or injurious to your Neighbour; but short and diverting, such as may fit you for the Duties of your Calling.

They who propose Gain rather than Pleasure, from Gaming, we know what is often the usual Consequence; Passion, Swearing, Cheating; and often Conscience, Time and Estate, are sacrificed to it all together.

Before you Game.

Deliver me, O Lord, from the Snare of enticing Company; set a Watch continually over my Eyes, and diligently keep the Door of my Lips. Deliver me from hasty and ungovernable Passions; and let thy Grace so strongly fortify me against their furious Assaults, that Rea-

son may always keep up its Force, that I may not be much disturb'd here, nor undone hereafter.

*Praise and Glory gratefully render'd to
God for all his Vouchsafements of
Mercy.*

I Bless and praise thy Name, O God, for thy Mercies manifold, which have follow'd me all the Days of my Life; for my Health and Plenty, Peace and Liberty; for the Use of my Reason, Limbs, and Senses; for the Kindness of my Friends, and the Success of my Affairs in the World. But, above all, I thank thee, O Lord, for Jesus Christ, and all spiritual Blessings in heavenly Things: For the Light of thy Word, the Aid of thy Spirit, and the Means afforded, to bring me to eternal Glory. Blessed God! how much am I indebted to thy Bounty! O give me a thankful Heart, entirely devoted to thy Honour and Service, that I may ascribe to thee, O Father of Mercies, all Glory, Love and Praise, throughout the remainder of my Life, and for evermore. This I beg in the Name, and for the Merits of thy dear Son, Jesus Christ, my Lord, and only Advocate.

After

*After you return from your daily Labour,
or any Business.*

IN a joyful Sense of thy fatherly Care and Protection, I praise thy Almighty Goodness, with an Heart full of Gratitude and Love. 'Tis of thy Mercy, O Lord, that I am not groaning under Sickness or Wounds, or Bruises in my Body; but more especially, I bless thee, that thou hast preserved my Soul in Integrity. Maintain, O Lord, I beseech thee, in me, such a lively Remembrance of this thy Goodness, as may provoke me *to Love and to good Works*, to the Honour of thy Name, the Credit of my Religion, the Peace and Comfort of my Soul here, and eternally in the Day of the Lord.

If you have offended by sinful Thoughts, say,

O Eternal Spirit, be present with my Spirit, that I may not quench the holy Thoughts thou dost kindle in my Breast. Create in me a clean Heart: Say to my Sin-defiled Soul, as thou didst to the Leper, *I will, be thou clean*. Happy is that Breast which is honour'd with so glorious, so divine a Guest: O come, thou Purger of inward Pollutions, and burn up all the Dross of my Affections; guide and comfort me with thy holy Inspira-

tions, that my whole Spirit, Soul and Body, may be preserved blameless unto the coming of our Lord Jesus Christ.

If your Words have been blameable, express your Sorrow thus :

WO E, woe unto me, that I have open'd my Ears to the light, vain, and sinful Discourse of other Men. And, O Lord, lay not to my Charge what in the Fierceness of my Wrath, in Talk I have sinned against thee this Day. I know, that *for every idle Word Men shall speak, they shall give an Account in the Day of Judgment.* O, therefore, give me Grace, that hereafter *I may take heed to my Ways, that I offend not with my Tongue ;* but use my Speech to instruct my Neighbour, to soften the Pains of the Afflicted, and to shew forth my Maker's Praise. Then shall it be my sweet Employment, with Angels and Arch-Angels, and all the Company of Heaven, to laud and magnify thy glorious Name for ever and ever.

Condemn your sinful Deeds thus :

I Am grieved, O my God, I am grieved that I, the Work of thy Hands, have dared to sin against thee, my Father, my Maker, and my Judge ; for all the Transgressions against thee, I cannot answer,

but my kind Redeemer hath satisfied for me here. I throw my self entirely upon his Merits: But as to my Neighbours, I resolve, to the utmost of my Power, to make Restitution and Satisfaction for all the Injuries committed against them, [*name the Sins against God and your Neighbour.*] I bewail this and all my past Transgressions, with as great Bitterness, as I committed them with Delight; and resolve, for the remainder of my Days, to love, honour, and obey my gracious God. And because my Resolutions are weak, and Failings many, I humbly beg Father, Son, and Holy Ghost, to confirm my Mind in this Holy Purpose, that I may be faithful unto Death, and receive the Crown of Life.

Then you innocently recreate your wearied Spirits; and in the Evening, a little before you go to Bed, take a View of your Actions the Day pass'd; consider what Good you have done, what Snares you have avoided, what Mercies you have receiv'd. Learn that safe and easy Method of censuring yourself, that you may be acquitted by God. Every Night sit as an impartial Judge; severely examine every Thought, Word and Deed. First, Thoughts. Say, Have I in my Mind been contriving Ways to gratify my Revenge? or fulfil the Lust of the Flesh? Have I entertained blasphemous Thoughts of God: any Ill to the Hurt of my Neighbour? Have I endeavour'd to keep off evil Thoughts of all kinds, and not consent unto them? Secondly, Words. *By thy Words thou shalt be justified; and by thy Words thou*

thou shalt be condemn'd. Tho' the Tongue be call'd an unruly Member, yet you must answer for not governing it. Ask then—Have I been guilty of speaking against God, his Providence; against my Parents or Governors in Church or State? Have I in my Passion uttered injurious Words? Have I been guilty of prophane Swearing and Cursing? Have I given false Evidence, or shamefully conceal'd the Truth to the Hurt of my Brother? Have any obscene Words, such as may debauch innocent Minds, proceeded out of my Mouth? Thirdly, Deeds. Did I this Morning dedicate my early Thoughts to God? Have I diligently follow'd my Calling? Have I been sober in the Use of God's Creatures, and thankful for all Mercies? This do you daily, and strictly search every Omission; and implore for what is past, the Mercy of Heaven; and beg his Grace to keep you from Sin for the Time to come. What can contribute to your spiritual Advancement more than this Practice? The Seeds of Vice hereby will be hinder'd from taking deep Root in your Heart; and evil Habits cannot get Strength. If you thus, once a Day, seriously enquire into the State of your Soul, and let not the Sun go down on any unrepented Sin; you may sweetly lay down your wearied Head to sleep, and God, who hath dwelt with you all that Day, will watch over you all that Night, giving you such convenient Refreshment as the Necessities of your frail Nature wants. Then beg Protection from Heaven, for your Soul, your Body, your Relations and Friends, by

EVENING PRAYER.

O Eternal and Almighty God, I a wretched Sinner, the Off-spring of our disobedient Parents, humbly prostrate my Soul and Body before the Throne of

thy adorable Majesty, to condemn my self with true Sorrow for all the Sins of my Life, especially for those I have committed this Day, by Thought, Word, and Deed, [*Here stop a little, consider, and name what you have done amiss*] provoking most justly thy Wrath and Indignation against me. I confess them with all Confusion of Face before thee, humbly beseeching thee to have Compassion upon me. According to the Multitude of thy tender Mercies, blot out my many and great Transgressions. Forgive my Sins, O Lord, of what kind or degree soever they be, My Sins of Omission, and my Sins of Commission; [*Here stop a while and name what they have been*] the Sins of my Soul, and the Sins of my Body; my Sins of Ignorance, or Surprize; and my most deliberate and presumptuous Sins: Forgive them, O Lord, forgive them all for his sake who died for my Sins, and rose again for my Justification, and now sits at thy Right Hand to make Intercession for me, Jesus Christ, my Lord.

Vouchsafe me, O Lord, the Assistance of thy Holy Spirit, that I may continually be given to good Works; that with a pure Heart and Mind, I may follow thee, the only God; that so among the
sun-

fundry and manifold Changes of the World, my Heart may surely there be fix'd, where true Joys are to be found.

O Lord, Creator and Preserver of Mankind, I pray for all Sorts and Conditions of Men, that thou wouldst be pleased to extend thy Mercy to them all: Enlighten *Jews, Turks, and Hereticks*, with the Knowledge of thy Truth. Be gracious to thy holy Catholick Church, especially to that Part to which I belong. Bless the King and the Royal Family with all temporal Blessings, here, and with eternal Glory in the World to come.

Lord, let it be thy good Pleasure to give to all Persons, Zeal for Religion; and to the whole Nation healthful and peaceful Times. Bless all that I have wrong'd, and forgive those that have wrong'd me: Forgive my Enemies, Persecutors, and Slanderers; have mercy upon them, Lord, have mercy upon them. Spare them, for they are the Work of thy Hands: O spare them, for they are redeemed with the precious Blood of thy dear Son; and lay not to their Charge whatever they have said or done against me thy Servant, who have so greatly offended thee, my merciful Father.

Bless

Bless and keep my Relations and Friends, [*name them.*] Lord, thou knowest all their Wants, and all their Desires, be pleased therefore to suit thy Graces and Blessings to their several Necessities of Body and Soul.

Finally, I commend to thy fatherly Goodness and Compassion, all those who are under thy afflicting Hand: Give them, I beseech thee, both Patience to bear, and Prudence to make a right Use of their Trials; and, in thy own good Time, relieve them here, or take them from those temporal Miseries to thine eternal Rest in Heaven, thro' thy Mercies in Jesus Christ our Lord, and mighty Redeemer.

I bless and praise thy Name, O God, for all thy Goodness; [*mention the Mercies vouchsafed you*] for thy Preservation of me this Day pass'd, and the rest of my Life, from many Dangers; but above all, I laud and magnify, and adore thy Goodness, for redeeming the World by the Death and Passion of my Saviour Jesus Christ. Grant I may express my Thankfulness by submitting my self to his holy Will and Pleasure; and by studying to *serve him in true Holiness and Righteousness all the Days of my Life.*

O make me mindful of the Time when I shall be laid in the Dust ; and because I know not the Day, nor the Hour, when I shall be summon'd to the last Tribunal, grant I may never live in such a State as I shall be afraid to die in ; but that thro' thy Grace, I may daily raise my Soul to such a devout Frame, that it may be prepared for the Company of Saints and Angels, in thy heavenly Kingdom, thro' Jesus Christ our Lord ; in whose Name and Words, in behalf of my self, and all the Faithful, I humbly and heartily pray,

Our Father, &c.

If every Evening you shall thus adjust your Accounts with Heaven, and rise no more, you shall joyfully awake among the blessed Angels.

A short Night Prayer for Servants, Children, or any that are straitned in Time.

O Lord, forgive all the Sins I have this Day committed in Thought, Word or Deed [*confess them*] for the sake of my dear Saviour. Cleanse me from my Wickedness, and strengthen my Weakness, that I may overcome all the Temptations that daily surround me. Assist me, good Lord, by thy Grace, that I may worship thee, serve thee and obey thee as I ought. Supply me with all Things needful.

I am on the Earth ; and prepare my Soul for the Happiness of Heaven.

Lord, receive me and all my Friends, into thy Protection this Night, [*my Father, &c. according as you stand related*] Watch over me and refresh me with seasonable Rest, that I may rise the next Morning more fit for thy Service.

All Praise and Thanksgiving be to thee, O Lord, for the Mercies bestow'd upon me this Day, and all the Days of my Life.

Hear my Prayers, and accept of my Praises, for the sake of my Saviour *Jesus Christ*, in whose Words I sum up all my Wants.

Our Father, which art, &c.

Here meditate a while ; then say,

The Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me this Night, and for evermore.

When you undress.

NAKED came I out of my Mother's Womb, and naked shall I thither return ; O make me wise to prepare for my latter End.

When you lie down in your Bed.

VOUCHSAFE me, O gracious Lord, a quiet Night, and an happy End.
Defend

Defend me and this Family from all Dangers of Fire, Robberies, and from all evil Perils, which for our Sins might justly fall upon us. Blessed Lord, into thy Hands I commit my self, my Soul and Body. O keep me by thy mighty Power, and through thy merciful Goodness, in *Jesus Christ* our Saviour.

O how secure and sweetly do they sleep, who go to Bed with a quiet Conscience, who after a Day of faithful Industry and pious Living, lay down their Heads in Peace, and safely rest in the Bosom of Providence !

After some pious Meditations, close your Eyes with this Prayer.

I Will lay me down in Peace and take my Rest ; for it is thou, Lord, only, that makest me dwell in Safety.

The Lord bless me and keep me ; the Lord make his Face to shine upon me, and be gracious unto me ; the Lord lift up his Countenance upon me, and grant me Peace this Night and evermore.

If you cannot sleep, use these or the like Meditations.

IN the Night Season will I sing, and make my Prayers unto the God of my Life. I will remember him on my Bed, and meditate on him in the Night-Watches. For the Day of the Lord will
come

come as a Thief in the Night, *what manner of Persons ought we to be in all holy Conversation and Godliness?* O Lord, the blessed Angels never rest Day or Night from thy Praises; with this blest Choir, unworthy as I am, will I also join my Heart and Voice, *Hallelujah, Salvation and Honour and Glory and Power be unto God for ever and ever.* Amen.

To keep out idle and unclean Thoughts, think on your past Life, meditate on Death and Judgment, on Heaven and Hell. Think on the Sins of your Youth, and remember that you must soon die. Pray to God for Mercy in the Day of Judgment.

Happy Servant, whom his Lord, when he cometh, shall find thus doing.

S U N D A Y.

M E D I T A T I O N.

Welcome, blest and happy Day! this is the Day which the Lord hath made, which he hath sanctified to himself, and call'd by his own most Holy Name. Worthy is the Lord of all our Time, worthy the Praise of all his Creatures. Shall I employ the whole Week on my self, and not offer one Day unto him, to whom I owe all that I enjoy? O gracious Lord, make me faithfully observe my Duty. I was heretofore a Prophaner

phaner of this holy Day, for which I might have been given over to a reprobate Sense; or by a sudden Vengeance, snatch'd out of this World: The Devil with his Temptations, the Corruptions of my Heart, my wicked Perswaders seek, by plausible Reasons, to encourage the Neglect of retir'd Meditations: But I will clear my Head of all other Thoughts, and call together the united Forces of my Soul, to pay the Tribute that I owe to God, that so from a temporal Sabbath here, I may enjoy an eternal one in Heaven hereafter.

The P R A Y E R.

LO! this is the solemn Feast-Day of immortal Spirits. Lo! this is the Day wherein our Souls hold an immediate Communion with God, with all the blessed and glorified Inhabitants above. Behold the Church prepares her solemn Offices, and summons all her Children to bring in their Praises. The King of Heaven himself invites us into his own Presence, vouchsafes us the Honour of treating with him. Let those who value not the Favour of thee, O God, waste this holy Day in Omission of pious Duties, who are careless of doing any thing
for

for the securing to themselves a blessed Eternity. Unthinking Men! who spend this Day of Holiness and solemn Devotion in vain, if not in wanton Talk; and in Sports and Pastimes, to the great Hazard of their Salvation. As for me, O Lord, give me Grace to be wiser and better, to be unwearied in thy Service. Arise then, O my Soul, put on the Robes of Righteousness; go with holy Reverence and awful Humility, worship before him in his holy Temple with Faith and Fervour, and he will fill thee with the Graces, with the Joys and Comforts of his blessed Spirit. O that I may keep this Day of universal Jubilee so, as that it may be a Pledge of an eternal Sabbath in Light and Glory. O that Day, that eternal Day, when I shall enjoy an endless Sabbath, when I shall enter the Holy of Holies, the inmost Glories of my God! Prepare me, Lord, by the Means of Grace here, for this Kingdom of Glory hereafter. *Amen.*

THE want of a due Observance of the Sabbath, has always been esteem'd the chief Cause of the Decay of Christian Piety. And because Multiplicity of Business in some, and Scruples in others, are often made Excuses for not faithfully observing this Day that the Lord has made, I shall be more particular;

ticular ; that ignorant Minds may be taught. Know then, God by creating the World in six Days, and resting on the seventh, hath commanded all Mankind, to whom the Knowledge of this stupendous Work shall come, to dedicate a seventh Part of their Time to his Honour and Service. The *Jews* observ'd *Saturday* in Memory of the Creation ; and also because on that Day, God deliver'd the Children of *Israel* from the Bondage of *Egypt*, by drowning *Pharaoh* and his Host in the *Red-Sea*.

We Christians keep *Sunday* for our Day of Rest ; because our Lord *Jesus Christ*, by his rising from the Dead that Day, redeem'd the lost World ; on that Day was Satan and his Host vanquish'd and disarm'd. A Deliverance far greater than that of the *Israelites* from the Slavery of the *Ægyptians*. Now, as to the Evidences that Christians did and still ought to keep the first Day of the Week for their Sabbath, we find, that the Disciples met together on that Day to perform Religious Duties ; to hear the Word preach'd, to partake of the holy Sacrament, &c. And all Christian Churches have join'd and practis'd the Religious Observation of the Lord's Day ; and 'tis of great Moment, that we strictly dedicate it to the Service of God. Works of our ordinary Calling become criminal, when the Creator of all Things challenges our Time ; this Day then must be employ'd in all such holy Exercises, as promote the Glory of God, and the Salvation of our own Souls. Nothing but Sickness or absolute Necessity, can be a fair Plea for not attending on the publick Service in the Church, where you are to pay your Homage and Adoration. We have often heard some thoughtless Men say, we can read or pray at home ; what need we then leave our private Houses, and go through Wet or Cold, to the House of God ? But at this rate, all Sense of Religion will be lost. Christians ought publickly in the

Face of the World, to own their Faith ; and join with others in offering up to God the solemn Sacrifice of Prayer and Praise. And since God, and the Church, and the Laws of the Land have appointed this Day for such holy Offices ; how bold or ignorant is any one who thinks himself at liberty, to break through all these strong Engagements ? How can he hope for the Blessing of God, who will not seek it in the way prescrib'd ? Our Souls require the Use of spiritual Exercises to keep them alive to God, as much as our Bodies require Meat and Drink, in order to preserve our natural Life. Happy therefore are we, who living in a Hurry of Business or Pleasures, are commanded by God, to spend one Day in seven for the Good of our Souls. For if we read the Scriptures and other devout Books all the Week, tho' we pray in private ; or resort to publick Prayers ; yet we want *Sunday* to keep our Souls in a devout and holy Frame. On this Day we have Time to look into the State of our Souls ; to meditate and make firm Resolves of living answerable to our holy Profession. And what great Advantage and Delight do we perceive from using the Means design'd to make us better ? The Pious, by frequenting the Church, confessing their Sins, and begging God's Pardon, do certainly grow more pious ; and even bad Men by degrees, leave off their wicked Courses, and are brought to a better Mind. And you may observe, that they who make no Conscience of keeping the Sabbath, grow worse and worse ; and when on their Death-bed, they reflect on their Lives past ; and own, that vicious Company, frequenting Ale-houses, when they should have been at Church, drew them into those profligate Courses ; which are now like to be their eternal Ruin. Again, how many poor uninstructed Souls sleep away the Sabbath ; or take Journies for Profit or Pleasure, wandering carelessly abroad ; or sinfully staying at home ;

home; not considering, that they ought to spend, at least, that Day as diligently in the Service of God, as the Week-days in their own?

Do you therefore, if you have any Passion for the Christian Religion, any Concern for your own Happiness, resolve not to be cold or indifferent how you pass the Sabbath: But, as the Ground must be prepared before the Seed be cast into it; so must you prepare for religious Duties, by bringing your Heart into an humble and devout Frame.

And because you can't be ignorant of God's Will, without the utmost Hazard of your Soul, as soon as possibly you can, read in the Bible. That Book was at first dictated by the holy Spirit: When therefore you read, let it be with Reverence; for 'tis either the Instrument of Salvation; or the Promoter of Destruction. Many holy Men and Women in Ages past, would not use that sacred Book but upon their Knees. And when we read of the Threatnings or Promises of God, we ought to tremble or hope, according as we are guilty or not guilty. The holy Lives of the pious Saints should not be regarded as Matters of History only, but as Patterns of Imitation. *Abraham's* Faithfulness, *Moses's* Meekness, *David's* Devotion, *Job's* Patience, &c. should prevail with you, to be endued with their Virtues. Some read only to furnish themselves with Matter of Discourse, or to cavil; but to those it will certainly prove the saddest History they ever read in all their Lives; and if they pretend to be in Jest, I can assure them God will be in Earnest with them. Do you then, pious Christian, on this joyful Day, rise early; get Time to meditate, instruct your Children, or Friends, and Servants in the great Duties of Christianity; visit the Sick; comfort the Sorrowful; and season all your Discourse with Piety; then will the solemn and holy Offices, the Church has prepared, have a due Influence upon your Hearts.

And

And tho' you honour God by private Devotion ; yet you glorify him more by your publick Addresses ; then you let others see, the high Esteem you have of his Excellencies, and cause the Voice of his Praise to be heard among Men. When you behold great Numbers of Christians assembled together in an humble manner with pious Devotion, and submissive Reverence, with bended Knees and Eyes lifted up to Heaven ; this Sight strikes Men with Awe ; and supports the Belief both of God's Existence and Beneficence also in the Minds of Men. The publick Prayers and Praises of devout People are the Emblems of Heaven ; and the nearest Approach that can be made to that happy Society on this Side Glory.

Learn therefore to value every Hour of this Day, which the Lord hath sanctified to himself, and call'd by his own most holy Name ; and not childishly spend it on empty Trifles ; much less shamefully spend the whole Day in a Course of Sin ; but in it, remember God's innumerable Mercies, and deeply imprint them on the very Center of your Heart : Press on to new Degrees of Improvement ; so shall you purchase a blest Eternity.

*Give Thanks and Praise that you are
vouchsafed the Knowledge of the true
God and true Religion.*

HOW many Generations of Men live in Blindness and Ignorance, when I am vouchsafed *the Means of Grace, and made wise to Salvation* ? Blessed be thy Name for thy Loving-kindness to me ; that my Lot is not cast among Heathens and Unbelievers, but that I was born of Christian Parents, baptized when I was an
D Infant,

Infant, by a spiritual Person authorized; that I was confirm'd and admitted to thy holy Table; and thus am vouchsafed all the Means of Salvation. Grant me Grace, that as I have given up my Name to Christ, that Pride, Prejudice or Interest may never draw me aside; but that I may continue faithful in this my Profession to the End of my Days, and after a holy Life here, I may partake of a glorious Life in Heaven.

A little before Church-time, on your Knees, say,

MOST glorious Lord God, who art greatly to be fear'd in the Assembly of the Saints, and to be had in Reverence of all them that are round about thee; I, in a peculiar manner, dedicate this Day to thy Honour and Service. O pardon my Sins, and suffer them not to stand between thy Majesty and my Soul, to hinder my Prayers from ascending to thee; or thy Grace and Mercy from descending on me. Touch my Soul with an Awe of this dreadful Majesty, and fix my wandering Thoughts, that I may behave myself with Reverence and godly Fear. Be thou in the midst of the Assemblies of thy People, and let thy merciful Ears be open to the Prayers which thy Servants make before thee this Day; give me Grace to
receive

receive thy holy Word into an honest Heart, that I may bring forth the Fruits of the Spirit, and diligently live after thy Commandments ; that when my appointed Time shall come, I may be translated from thy Church militant here on Earth, to thy Church triumphant above ; that I, with the holy Spirits, may join, and with the highest Admiration and Love, may give continual Praise and Thanks, and Honour and Worship to the most holy and glorious Majesty of Heaven and Earth. All which I humbly beg, for the Sake and in the Words of Jesus Christ.

Our Father, which art, &c.

Be at Church, if possible, before Prayers begin, that you may have the Benefit of Confession and Absolution, a chief Part of the publick Worship. Think not, as many careless People do, that you come in good Time, if you hear the Sermon, tho' you miss the Prayers.

When you leave your House, use this Meditation.

I Will go with Joy and Gladness to the House of my God.

O thou that hearest Prayer, unto thee shall all Flesh come.

I was glad when they said unto me, let us go into the House of the Lord ; for I love the Habitation of thy House, and the Place where thine Honour dwelleth.

While you are walking to Church with your Family.

O How amiable are thy Dwellings, thou Lord of Hosts; my Soul hath a desire and longing to enter into the Courts of the Lord: My Heart and my Flesh rejoice in the living God. Blessed are they that dwell in thy House, they will be always praising thee; for a Day in thy Courts is better than a thousand. I had rather be a Door-Keeper in the House of my God, than to dwell in the Tents of Wickedness.

The Lord loveth the Gates of *Sion* more than all the Dwellings of *Jacob*; therefore will I come into thy House, and in the multitude of thy Mercy, and in thy Fear will I worship towards thy holy Temple.

At the Church-Yard.

AS the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, even for the living God.

O my God, kindle a holy Flame in my Soul, which may burn up all my cursed Sins, that the Place which thou hast chosen for thy Temple, may not be defiled.

Go not into the Temple as into a Play-house, laughing, talking, or staring about, but possess your Mind with the infinite Majesty of that God, into whose Presence you come.

At the Church-Door say,

O King of Heaven, forgive me all that I have sinned against thee.

As soon as you enter the Church.

HOW dreadful is this Place! this is no other but the House of God, who is greatly to be fear'd in the Congregation of his Saints, and to be had in Reverence of all them that are round about him.

Turn your Face towards the holy Altar, lowly bend your Body to Almighty God, and say to your self,

HOLY and Reverend is thy Name, O Lord; Glory be to thee, O God most high.

When you enter your Seat, fall prostrate, and say,

UNworthy am I, O God, to appear before thee; but since thy infinite Goodness doth invite my Addresses, I most thankfully receive this inestimable Benefit.

And now, O Lord, I beseech thee, mercifully to pardon all my Sins, and the Sins of thy People assembling themselves in thy House: O let thy Holy Spirit help our Infirmities; and so dispose our Hearts to Devotion, that our Prayers and Praises may be well-pleasing to thee, thro' Jesus Christ.

Then rise up, and consider the infinite Distance between God and you.

Behave your self with all outward Decency; stand, kneel, as directed. How shameful is it to sit, when we put up our Petitions to the Throne of Grace? An earthly King would not bear such an irreverent Behaviour.

Avoid the Ceremony of Bowing to others, after Prayers are begun. Also, gazing about takes the Mind off from what it is doing. Whispering, and talking, and laughing, in the time of Divine Service, are Affronts to God, and prove a want of Manners in Men. Look into the Temples of the very Heathens, and you'll see more devout Behaviour among those deluded Souls, than many Christians shew in the House of God. Since our eternal Salvation depends upon our offering up our Prayers with a devout and attentive Mind, and an humble Posture of Body, 'tis amazing, that in many Country Churches there is no Conveniency for kneeling. They whose Office obliges them to provide all Things necessary, and who solemnly swear to do it, take no notice of this. But they are blind, if they see it not; and wicked, if they don't reform it.

Do you demean your self with an awful Reverence, and pray with such Fervour of Affection, as

to shew you value what you ask for. Strive to avoid all wandring Thoughts: If you cannot, however be not discouraged; bewail your Weakness, and beg of God to kindle in your Breast a Flame of true Zeal, and in some time you will feel the good Effects of it. Fix in your Mind an awful Sense of God's Presence, which will stir up your flat and cold Desires, and engage all the Powers of the Soul in his Service. An humble, modest Deportment of the Body, will much contribute to the Attention of the Mind. Pray then on your Knees, with your Eyes fix'd down, your Hands join'd together; this Posture is more likely to excite true Devotion, than if you sit, or stand up, and gaze about, which dissipates your Thoughts, hinders your own Prayer, and perhaps that of your Neighbours.

If you are cold in your Devotions, and don't serve the Lord with Gladness and Joy.

O My God! I am full of Trouble, that I should be so little pleas'd in the Performance of thy Service; and so soon weary of it, to the Dishonour of thy Name. Why am I so lifeless in doing what should be the Solace of my Life, and the Rejoicing of my Heart? O Lord, renew my Spirit, and draw and join my Heart to thy blessed Self. Conquer my worldly Affections, and give me a devout, lively Mind in my Devotions, that my cold and earthly Desires may rise and flame up to Heaven in Fervours answerable to my Wants; then shall I love thee almost as

Angels and glorified Spirits do; and with them, at last, sing eternal Hallelujahs.

If good Affections kindle, and you love to pray to, and praise God.

Blessed be thy Name, O Lord, who hast touch'd my Soul with a lively Sense of thy Glory, and my own Good. I feel a divine Flame warming my Soul: I will therefore praise my God with all the Transports of Love that Mortality is capable of. O keep alive this holy Fire, which I earnestly beg for the sake of Jesus Christ. *Amen.*

Before or after singing the Psalms.

O Lord, as I praise thee with the Saints on Earth, grant that hereafter I may with the blessed Spirits laud and praise thy holy Name for evermore. *Amen.*

Before the Sermon.

GRant, O Lord, that by the Doctrines of thy holy Word, my Heart may be confirm'd more and more in thy Truths; my Mind enlighten'd, my Life amended, and thy Name for ever glorified. *Amen.*

After

After Sermon.

GRant, Lord, that I may be a Doer of thy Word, and not a Hearer only, deceiving my own Soul. O let not the Cares, the Riches, the Pleasures of the World, steal it away; but give me Grace that I may adorn my Profession, and live the Life of Grace here, and the blessed Life of Glory hereafter, for Christ his sake.

When Prayers are ended, kneel down and say,

Forgive, O Lord, the Coldness of my Affections, the Wandrings of my Thoughts, and the Distractions of my Mind; sanctify to me all these Means of Grace, that I may live according to my Profession and my Prayers.

Blessing, and Glory, and Wisdom, and Thanks, and Honour, and Power, be unto God, and to the Lamb for evermore.

When you go out of the Church, or return Home:

I Am now departed out of thy Sanctuary, depart not thou from me, O God; but let thy Blessing go home with me:

Sanctify unto me the Word I have heard, that with *Mary* I may ponder all these Sayings in my Heart; observe them in my Life; and receive the Comforts of them in my dying Hour. *Amen.*

Mispend not this Day, but keep up a Sense of Religion in your House, that God may dwell where you dwell. I wish every Family had,

1. The Bible and Common Prayer.
2. The Whole Duty of Man.
3. Dr. *Sherlock* of Death and Judgment.
4. Dr. *Beveridge's* Private Thoughts.
5. *Thomas à Kempis*. Serviceable to all Christians, but especially it will administer true Comfort to the Afflicted.

6. *Wake's* Catechism. A Book that will at once enlighten your Mind, and warm your Affections.

'Tis an unpardonable Neglect, not to know the Will and Pleasure of our Lord and Master Jesus Christ: Of this we are to be inform'd by the Gospel, which is a Guide of the Blind, an Instructor of the Foolish, a Teacher of Babes, a Light that shines in a dark Place. Many are discourag'd from reading the Scriptures, by a few obscure Passages; by Things hard to be understood, which hinder these Books from being so instructive, as might be expected. But this happens, when weak, injudicious People perplex themselves with the abstruse Parts of the Bible; such as are, the Prophecies of *Daniel*, *Ezekiel*, and the *Revelations*; which give little help to the Ignorant, and may lead them into fatal Errors. Some other Points, it must be own'd, are above our weak Capacities to comprehend; as the Perfections of God, his Providence, the Nature of our own Souls, &c. Yet these Parts are useful to humble aspiring Men; to teach them to adore these Depths of Divine Wisdom;

dom; and to excite their Industry, to search out divine Truths. If People of mean Capacities want to have the Difficulties they meet with in Scripture explain'd, let them resort to those Teachers, whom God hath plac'd over them. If Parents and Guardians will observe the following Directions, great Advantage may be expected from them.

1. Begin with the Gospels, which are plain and easy, and yet give great Edification.

2. The 5th, 6th, and 7th Chapters of St. *Matthew*, contain the Substance of Christianity; and every pious Person ought to read and meditate on them, till he has copied them into his Life and Conversation.

3. Enrich your Mind with the Epistles, which are a fuller Explication of several Articles of the Christian Faith, which were but sparingly deliver'd by our Saviour. They give particular Commands for discharging the Duties relating to all Sorts and Conditions of Life; those of Princes and Subjects; of Pastors and People; of Husbands and Wives; of Parents and Children; of Masters and Servants.

4. Read over often, and get by heart as much as possibly you can, of the Book of *Psalms*. These will raise in your Soul humble and flaming Affections; as containing the most affectionate Prayers, Intercessions and exalted Strains of Praise and Thanksgiving, and will teach People Submission to God's Will, in all Conditions of Life. And never did any Writing come up to the Loftiness of the *Psalms*, some of them out-do the utmost Stretch of human Invention.

5. Learn *Ecclesiastes*, which will enable you to despise the World; and *Job* will teach you Patience and Virtue. When did Majesty ride in more Splendor, than in the Descriptions of the Divine Power? Chap. 38, 39, 40.

6. Proceed to the Books of *Moses*, *Joshua*, *Judges*, *Ezra*, and the *Canticles*. The Song of *Moses*, *Exod.* 15.

of *Deborah*, Judges the 5th; of *Hannah*, 1 *Sam.* 2. Never did any human Author come up to those lofty, grand, and lively Passages of Scripture, which I could gladly transcribe, but will only point them out. *Deut.* 32. 1. Give Ear, O Lord, &c. 2 *Sam.* 7. 18. 1 *Kings* 8. 22. 1 *Kings* 9. 3. 1 *Chron.* 29. 11. *Isaiah* 1. and 38. Where does Sorrow flow forth in such tender Strains, as in the Lamentations of *Jeremiah*? He seems to breathe only in Sighs, and speak in Groans. What can be compared to the Prophecy of *Nahum*, when he foresees the Downfall of proud *Nineveh*; or to *Daniel's* denouncing to *Belsazzar* the Divine Vengeance? These Passages of sacred Writ out-do the most sublime Originals of Antiquity. The Souls of these Authors were touch'd with a heavenly Flame: How much better to fill Childrens Minds with such noble Subjects; the Glory of God, and the grateful Acknowledgment of Men for his Mercies, than to corrupt ^{these} Minds with the prophane Use of unchaste Writings? Our modern Wits think every thing in Scripture so mean and flat, as not to be worth their Reading; but all who have a Taste of Learning, find there such a lofty Eloquence, as is above the Rules of Human Art. For these inspir'd Writers have a grave and manly Majesty, Clearness and Beauty: They have no unnatural Rants, no high swelling Words; but an amiable, great and noble Simplicity of Language reigns in them. This is more entertaining both to the Learned and Pious, than the most beautiful Passages of Heathen Orators and Poets. The Wise of all Ages have ever been of this Opinion, and will ever be: And none speak ill of the Bible but Scorners or debauch'd Sinners, who are condemn'd by its Precepts, and denounced against by its several Menaces. 'Tis a sad Thought, indeed it is, that many daring Wretches use their Tongues and Pens against this Book, indited by the Holy Ghost. But do you, O pious Christian,

dread

dread to despise the Word of God; by which you shall infallibly be judg'd at the last Day. Who can sufficiently lament, that so many pernicious Books appear in the World, which put fair Colours on the worst of Crimes? The reading of them may fix Errors in the Mind, which cannot be got out again.

What Mischief has been done by young Peoples delighting in Romances and Plays, and amorous Poetry, which generally fill the Head with rambling, wanton Thoughts? There may be in these Books some entertaining Wit: But this serves only to gild over the Poison and Danger of them; therefore away with them, look not into them, and I assure you, this will contribute much to secure your Virtue. Pious Books will turn your Heart from the Love of sensual Desires, and raise the Minds of young People up to the Contemplation of more noble and more excellent Objects; they will look down with a generous Disdain upon mean Pursuits.

That hearing Sermons may turn to your Advantage, hear with an honest Simplicity of Heart, begging the Assistance of the Holy Spirit. How can you be careless or sleepy, when Matters of the last Importance are laid before you? What can rouse you up, if Things relating to your eternal Happiness or Misery, can't prevail on you to give them an Attention of your Mind? 'Tis not enough, that you hear and remember, and are affected with a wise Discourse; the main Point is, to put in Practice the Instructions you have heard: The Pleasures of the World are apt to blot out the good Impressions made upon your Mind; the Cares of Life will choak the Word; therefore at all Times, especially on the Lord's Days, seriously reflect upon the useful Truths which have been deliver'd; let them excite your Diligence, to attain the Virtues recommended, and avoid the Vices that obstruct your Salvation.

That

That you may gain Time for Reading, Meditation, and be at the publick Assemblies before Prayers begin, you must rise early. Too many lie long in Bed, and give themselves up to carnal Ease and Rest; yet on Week-days can stir abroad early to pursue their worldly Affairs: But do you think on *Joshua's* Resolution; *As for me, and my House, we will serve the Lord*, Josh. 24. 15. Go with your Family to the Evening Service, and go with the same holy Desire, as in the Morning. Think not half a Day enough for God and your Soul. If God has dealt bountifully with you, let the Poor, the Maim'd, the Halt and the Blind, rejoice with you. When you relieve their Bodies, give some Instruction to the Soul, which will make the Charity far greater. Therefore, instruct the Ignorant, draw Sinners to Repentance, comfort the Miserable, boldly rebuke and reprove such as are scandalous in their Ways.

Suffer not your Family to perish through your Neglect; but by your Care, Example, prudent Counsel and Reproof, keep your self and them from the Pollutions of the Age. How is it that Men are Unjust, Oppressors; that we hear of so many Thefts and Robberies, Perjuries and Murders? Why have we so many corrupt Administrators of Justice, unnatural Parents, disobedient Children, ill Masters, faithless, idle, and impudent Servants? Trace it to the Original, and it will be found, that the want of a due Observation of the Sabbath-Day, is the chief Cause of all those Mischiefs.

All Praise be to God, who, in a debauch'd Age, hath put it into the Hearts of many worthy Persons to train up poor Youth; the only Way of putting a Stop to the Propagation of Sin and Wickedness.

Thanks be given to the pious Benefactors, and all who labour in this excellent Work; to their Honour be it spoken, without Diminution of the Royal Dignity, they shall all share in that glorious Title, of being *Defenders of the Faith*.

Ejaculation of Parents, Masters of Families, or Guardians.

O Almighty God, merciful and gracious, take into thy Protection the Children committed to my Charge, [*name Relations, Orphans, &c.*] be pleased to give them healthful Bodies, and wise Souls, that they may be thy Servants, and thy Children all their Days. Thou knowest, O Lord, how weak and inconsiderate young People are; how violent their Passions, and how easy to be seduced! I therefore most earnestly implore thy Blessing upon my Endeavours, to season their Minds with a Sense of Religion, that they may be Examples of Virtue, by a sober, humble, and devout Behaviour and Conversation; that so they may pass through all the Dangers and Temptations of this Life, and be Co-heirs with Jesus in the Glories of the next.

Consider that all Children are, by Nature, wild, and must be manag'd. Ground, you know, uncultivated, will produce nothing but rank Weeds. *'Tis happier, says Plato, not to be born, than to be unbred.* And because Errors in the first Concoction are scarcely to be corrected, use all Endeavours to prevent ill Customs, and implant such Virtues, that Children may prove a Comfort to their Friends, and an Ornament to their Country: What is so glorious in the Eyes of Mankind, as to see Persons form'd to Virtue and Honour?

A pious learned Education cannot better be recommended, than from the Force and Power of Example: Mankind will naturally imitate and do what they see others do, especially if Persons of Rank and Quality shall walk before them. To adorn the Young with all the Accomplishments of Mind, is recommended to Parents and Tutors, by the best and most persuasive Example in the World, *our late gracious Queen CAROLINE*. 'Tis well known, that her Majesty, in the midst of the greatest Affairs, did not neglect the wise and careful Management of the Royal Issue; which render'd her Majesty so amiable to the People of *England*. The Nation's Happiness is still increasing, when we behold the Throne blest with such a numerous Off-spring, whose Minds are form'd by One who was her self a shining Example of Constancy to Protestantism; and was so capable and willing to inspire into them the same noble Sentiments. That *the Soul should be without Knowledge is not good*, says *Solomon*; especially the Souls of those who are to be the Glory of a great and mighty People. The Fruit of the whole Course of Life, is, in a great measure, answerable to the Seed sown in tender Years: Of how great Importance is it then, that our Royal Branches should be as eminent for Knowledge, and Love of our Constitution, as they are for their high Birth? It may be the Practice of some Persons in our Country, as 'twas of *Cataline* in *Rome*, to lay in wait for the Corruption of Youth, and make a Mock at those wholesome Principles which anxious Parents and good Tutors have taught. Therefore greater Service cannot be done, than to implant in tender Minds good Knowledge; and to do it so deeply, that they be not hereafter toss'd about by every Lust, or Temptation, as the Sea by Winds; but stand fix'd and immoveable, like Mount *Sion*. Since nothing can tend more to the Peace and Advantage of a Kingdom, than diligently to teach those who are to

be Rulers of it; the Nation is pleas'd, that our gracious Sovereign thus condescended to make the Royal Issue useful to the World, and Ornaments to the Church and Nation. Her Sacred Majesty had Sagacity to discern their Tempers, and Discretion to manage them.

This great Love us'd in the pious Education of the Royal Issue, gives great Hopes to the Kingdom of a lasting Happiness, and will make her Majesty's Name remain in the Memories of the Just, and perpetuate her sacred Character to the latest Posterity. May all Mothers follow this excellent Example, and while they employ their Time upon the outward Beauty of their Sons and Daughters, let them also look inward; and think how contemptible is a Woman set out with fine Clothes, while the Accomplishments of the Mind are wanting. For, inward Graces will be always amiable and esteem'd, as long as there is Reason or good Sense in the World. Beauty, like a fine Flower, will soon decay; but the good Qualities of the Mind will always have a commanding Influence.

Some know, by woful Experience, the Trouble of uninstructed Daughters, who by their petulant Humours, by Impatience, Bitterness and Clamour, have entirely alienated from them the Affections of their Husbands; who being vex'd by unquiet Tempers, have sought to drown their Cares in excessive Drinking; or to look for Good-nature in other Women, which they could not find in their own. When the Passions rule with an absolute Sway, not tam'd by Religion, how can Peace in a Family be expected? Every little thing will make the untaught fly out into the Fury of Anger, disturbing their own Peace, and that of all that are round about them. Youth at first may, like tender Officers, be easily fashion'd; and if Notions of Virtue and Honour are instill'd into tender Years, they will scarce ever wear out with Age.

For,

For tho' the alluring Offers of Sin may, for a Time, seem to root up all that was sown, yet when Years and Thought bring the Person to himself, the good Seed early sown will grow up. Lose not therefore the first seven or eight Years. God declares, that he is pleas'd with the Prime of our Affections, our earliest Years, and the most beautiful Faculties of the Soul. If youthful Days are neglected, nothing but Disobedience and Trouble can be expected; and to have Vexations grow out of our own Bowels, and come from those, whom God, and Nature, and Gratitude, have ordain'd for our Comfort, will be an unspeakable Grief; and what is worse, God will require their Blood at their Parents hands. 'Tis therefore our most important Concern, early to manage tender, pliable Minds: the Passions then are so far from being restrain'd, that Children learn to be Angry, Proud, and Sullen. This is the most proper Season to bend their Humours. What Cruelty is it to let such Habits settle, as must be unlearn'd? If Parents or Guardians won't make good Children, they must not expect, when they are advanc'd in Years, they shall prove any thing but bad Men. Some say, let Children indulge their Follies; be idle, foolish and vain! When they are tir'd with Vice, they will naturally choose Virtue. O silly Advisers! if they have never been taught what Discretion is, how shall they make a discreet Choice? Hinder, if possible, the foolish Blandishments of Nurses, the Flatteries of Servants, and their obscene and indecent Words; and instead of them, instruct them in the whole *Compass of their Duty to God, their Neighbour, and themselves*. If they are well taught this early, they will know how to direct and govern themselves ever after. Let them first be inform'd, that there is a God; that we are his *Creatures*; that our Preservation, and all the Blessings we enjoy, are from him; that we poor worthless Dependants must pray to him for what we want, and
 thank

Thank him for all we receive. Inform them farther, that there is a Life after Death, where the Good shall be happy, and the Wicked miserable to all Eternity. Form their Minds to Religion and Virtue, by teaching them Modesty, Sincerity, and Tendernefs.

First, Modesty. This is a great Preservative against Sin and Vice. If the Child is broke loose from all Restraint, and the Fear of Shame is gone, what shall hold him, and bring him to good Manners and Religion?

Secondly, Sincerity. This is the Life and Soul of all other Graces, and will be hereafter the Ornament of their Lives, and make them acceptable both to God and Man.

Thirdly, Tendernefs. Their own Bowels will prompt them to this Virtue; which will keep them from all severe oppressive Methods. In order to teach your Children a soft Disposition, keep them from Sights of Cruelty; reprove them if they torture any dumb Creature for Sport; for this will harden their Hearts, and make them less apt to compassionate the Wants of the Distress'd.

We find young Children treat with Cruelties young Birds, Butter Flies, and other Creatures which fall into their Hands. Watch them narrowly, and if they incline to any such Temper, they must be taught the contrary Usage. For the Custom of tormenting and killing of Beasts will not be apt to teach them to be very compassionate to their own kind. Especially, train your Children up to keep their Passions in Subjection; for Anger drives them to Quarrels, and perhaps, to Murder; an over-eager Desire will prompt them to be covetous, cheating; and Fear makes them rather offend God, than disoblige a great Man. If these irregular Passions are let alone in Children, they will in time get an absolute Ascendant over them; and a Soul under the Dominion of them, is stormy and contentious, froward and cruel, full of Spite and Rancour.

Rancour. When Children eagerly crave what is pleasant, 'tis not safe to gratify them; let them frequently be disappointed, and learn to submit to the better Judgment of their Guardians. While you teach them the Government of the Tongue, take all Care to render a *Lye and Breach of Faith* as the most detestable and odious Vice. Keep them, if possible, from lewd Words, and prophane Talk; from Oaths and Imprecations. 'Tis a dangerous thing to let these bad Qualities take root in Children. You will consider, whether Intemperance in Meat and Drink be not the Fuel of inordinate Appetites. And, to conclude this Point, let them learn to be true and just in all their Dealings, and not suffer'd, even at Play, to cheat and over-reach; lest, when they become Men, they should put in practice the same Tricks. The Reason we have now so much Wickedness and Injustice in the World, is, because good Principles were not in-fill'd into Children. The great and eminent Blessings which follow a virtuous Education, cannot but recommend it to all Parents. For what more noble and more valuable Ornaments than to be meek and humble, to be pure and chaste, to be modest and gentle, patient and charitable, merciful and compassionate? 'Tis in these, that the Perfection of our Nature consists. But by all means let Parents and Guardians set before their Children a good Example. I assure my self, that if they did see worthy Actions exemplify'd by their Parents, this would be a very powerful Means to derive worthy Actions into the Children, who are naturally prone to imitate what their Parents practise.

*Childrens Prayer for their Parents, or
Guardians.*

O Merciful Redeemer, who didst take little Children up in thy Arms, lay thy Hands upon them, and bless them;
look

look graciously upon me, who am one of thy Children. Make me dutiful to my Parents, and kind Instructors; bless their godly Admonitions, that my Mind may be proof against all Allurements to Sin unto my Life's end. O let the holy Angels guard and defend me; thy Holy Spirit guide me, that as I grow in Years, I may grow in Wisdom and Goodness, to the Comfort of my Friends, the Honour and Glory of thee, my God, and to my own Happiness here and for ever.

Though we are on this Day restrain'd from our own Work, we are not from God's. Works of Necessity, of Piety and Charity, of visiting the Sick, of reconciling Differences, and relieving the Poor, are suitable Employments for this Holy Day.

As you began the Day piously, so end it by Reading, and Evening Prayer.

That by keeping holy the Sabbath-Day in this Life, you may hereafter with Saints and Angels celebrate an eternal Sabbath of Praise and Joy in Heaven, God grant for Jesus Christ his sake. *Amen.*

THE
GREAT FESTIVALS.

MEDITATION.

THE Affairs of this Life, our Eagerness after the good Things of it, should not so far engross our Thoughts, as to make us neglect those happy Opportunities of working out our own Salvation; nor the Love of Pleasure prevail on us, to consume them in sensual Enjoyments; but our rejoicing must be with Temperance. If we cast our Eyes abroad, we see, that at these holy Seasons, every where reigns a Spirit of Pleasure and Effeminacy, of Luxury and Wantonness, of criminal Engagements, and all the other Vices which make Mens Practices irregular, and tend to Debauchery and a general Dissoluteness of Manners. The Airs and Modes People engage in, by conversing and complying with the World, poison the Mind by degrees.

Now

Now to avoid this, we shall do well to be constant at these holy Seasons, to attend the publick Worship with humble Thoughts, compos'd Behaviour, and a thankful Heart: to commemorate these Mysteries of our Redemption with rais'd Thoughts of God's wonderful Goodness declared to the Sons of Men: to keep stedfast in the Belief of these heavenly Truths, and undaunted in the Profession of them: so devoutly to spend our Time on these holy Festivals, in meditating upon the Wonders of Love commemorated on them, and diligently practise the Doctrines then taught; and being *faithful unto Death*, may at last receive a *Crown of Life and Glory*.

The P R A Y E R.

ALL Praise be to thee, O God, who hast graciously given me a noble Being, and Blessings both spiritual and temporal for this Life, and in order to a better.

I adore and praise thee, O Lamb of God, who hast rescued me from the Slavery of Sin, and the Dominion of the Devil.

All Honour and Thanksgiving be unto thee, O blessed Spirit, for thy miraculous
 Gifts

72 *FASTS and FEASTS.*

Gifts bestow'd on the Apostles; and for those ordinary Gifts, whereby all devout Christians have in all Ages been enabled to work out their Salvation: Grant that I, being enlighten'd and enflam'd by the Memory of these Wonders of Love, may constantly attend the publick Worship, and with Admiration celebrate these high Mysteries here below, that hereafter I may join with the blessed Spirits, ' Blessing and Honour, Wisdom and Power, ' be to him that sits upon the Throne, ' and to the Lamb for all Eternity. ' *Amen.*

As Praise is due to God for all his Mercies, so ought he, in a more especial manner, to receive your Homage and Adoration when you commemorate the Mercies vouchsafed, on the great Festivals; as our Saviour's *Incarnation, Resurrection, Ascension, and sending of the Holy Ghost.* For, think how many Generations of Men have liv'd and died without the Knowledge of these uncommon and distinguish'd Favours: They are left in Ignorance, but you are made wise unto Salvation. God, rich in Mercy, hath given you all possible Proof of his Loving-kindness.

And now what a base and shameful Ingratitude will it be in you to forget the Blessings these auspicious Days bring to your Remembrance?

But, alas! we see (and we grieve to see) that these holy Seasons, design'd for better Purposes, are unhappily made the Instruments of Vice and Extravagance. We see, to the Disgrace of our pure Religion, that they are spent in Luxury and Excess.

Some

Some Blasphemers, in this loose Age, exalt their Voices against these Days; others treat the most serious Offices prepared by the Church for these Festivals, with Sport and Laughter. A third sort ridicule the Doctrines, which, in the Opinion of the World, command Respect and Veneration: But tho' these *Philistines* have sworn together against the Lord, and his Church, I trust in God they fight in vain. 'Tis the part of every faithful Christian, as much as in him lies, to obviate this spreading Mischief: Do you, therefore, beg of God Almighty to preserve in your Mind a lively Sense of the Mercy you commemorate. Think on the great Mysteries of your Redemption, and your Heart will be truly thankful. Let not Covetousness, or Pleasure, so entirely take up your Thoughts, as to hinder you from working out your own Salvation. Be constant at the House of God with devout Behaviour; and forget not to approach the Altar with heavenly Affections. Bring to your Lord the Sacrifice of Praise; bring Hymns of Glory to his awful Name. How can you, without Amazement, think on your Lord's miraculous Incarnation; on his painful Crucifixion, his Resurrection, his triumphant Ascension into Heaven, and his sending down the Holy Spirit? Improve all these holy Seasons to the Advantage of your Soul; be watchful against all Temptations; moderate in your lawful Enjoyments, that you be not ensnared: Then will you be sanctified here, and received into Glory hereafter. That you may not forget these Wonders of Love, vouchsafed you at these holy Seasons, the following Collects may be of Use.

On CHRISTMAS-DAY.

HOly, and ever blessed Jesus, who
being the eternal Son of God, and
most high in the Glory of God the Fa-
E ther,

ther, didst vouchsafe for us Men, and for our Salvation, to be cloathed with our Flesh; to heal the Broken-hearted, to help the Miserable, and to save that which was lost; to deliver us from the eternal Miseries of Hell, and make us Partakers of Heaven with the Saints in Light: O that I may ever, with all Admiration, Reverence, and Thankfulness, receive and ponder this great Mystery of Godliness! O welcome News, that Christ Jesus came into the World to save Sinners! News, which a multitude of the heavenly Host celebrated with Songs of Praise. Quicken me, Lord, that I also may duly express the Delight which my Soul doth feel: that I may comply with the gracious Designs of thy Mercy to do me good. Keep me, O God, all this Season, from abusing the good Things allowed me for the Refreshment of my Body; and from glutting my self with fleshly Enjoyments, as the Manner of some is.

O work in me such a Sense of the many and great Blessings which this Time brings to my Remembrance; that adoring and believing in thee, as my Lord and Saviour, I may trust in thy infinite Merits, imitate thy holy Example, obey
thy

thy Commands, and at last reign with thee, God blessed for ever, World without end.

On our Saviour's Death, Good-Friday.

I Come before thee, O Lord, in the lowest Prostrations of Soul and Body, with Eyes full of Tears, and a Heart full of Grief and Sorrow. When I look on my Saviour, and then on my self, I am astonish'd at the Wonders of thy Love, which surpasses the Thoughts of Men and Angels.

In *Adam* all died; and by the Offence of one, Judgment came upon all Men to Condemnation. My Saviour shed his precious Blood, that I might not suffer the Pains of eternal Death; but be advanced to Honour, Glory, and Immortality with him.

I desire not to live, but that I may live to Christ, who died for me. Assist me, O blessed Spirit, to purify my self, and to tread in the Steps of this humble, meek, and patient Sufferer. Keep in me such a lively Sense of my Saviour's Anguish, that I may bitterly hate Sin, the Cause of his Torments; and teach me the Value of my Soul, for which he was obedient to Death, even the Death of

the Cross. Confirm my Courage, that I may fight manfully under the Banner of my crucified Saviour, that nothing either in Life or Death may ever separate me from the Love of my glorious Redeemer; who with the Father and the Holy Spirit, liveth and reigneth one God, blessed for ever.

At EASTER.

Welcome, bless'd Day, wherein my Saviour arose, and chased away the Clouds of Fear. My glorious Redeemer hath triumph'd over the Powers of Darkness, and conquer'd Hell and the Grave. He is risen, and hath shewn that he is able to save himself, and to save all that come to God through him. By his Death, he hath destroy'd Death; and by his rising to Life again, hath restored Man to everlasting Life. Sing then, O my Soul, unto the Lord, a Psalm of Joy: Sing with a chearful Voice, and thankful Heart. Say to the sighing Sinner, Be of good Comfort. Tell abroad this Soul reviving Truth, *The Lord of Life is risen again.* O make me rise from the Death of Sin to the Life of Righteousness, that I may spend the remainder of my Days to secure this Happiness purchased for me.

This

FASTS and FEASTS. 77

This Resurrection can speak Comfort under all, even my bitterest Sorrows. Tho' I mourn, and am afflicted here, my Tears shall be turned into Joy; *and that Joy no one shall take from me*: Though my Body shall be crumbled into Dust, or devour'd by the Fish of the Sea, yet shall I live, and with these very Eyes see my Redeemer, and enjoy him whom my Soul has long lov'd, and be united to my glorious Head for ever and ever.

On Ascension-Day.

O King of Glory, who art exalted far above all Principalities and Powers, and enthron'd in thy heavenly Kingdom, where Saints and Angels, and all the Host of Heaven, do admire and adore thee, look down from on high on me thy humble Servant here below. O make me feel the powerful Attraction of thy Grace and Holy Spirit; draw up my Mind and Desires from fleeting earthly Enjoyments, to the solid, lasting Glories above. Why, my Heart, wilt thou dwell on Earth, since thy glorified Jesus is ascended into Heaven? From this time I will lift up my languishing Head towards thee, O Heaven, and reach at thy Glories. My Knees shall bow at thy exalted Name;

78 *FASTS and FEASTS.*

My Tongue shall confess thy Glory; and thou shalt be the daily Entertainment of my most serious Thoughts.

O grant that after I have dwelt above in Heart and Spirit, I may with my Saviour thither ascend, and be for ever with the Lord; there, together with the whole Church triumphant, see and admire, love and praise thee, O blessed God, World without end. *Amen.*

On Whitsunday, or coming of the Holy Ghost.

O Lord, thou didst send down at this time the Holy Ghost in fiery Tongues, which sat upon the Disciples Heads, and produced in them glorious Effects, turning their Ignorance into Learning, their Fear into Courage, their Weakness into Strength, their Sorrow into Joy; and who, maugre all the Devices of Satan, hast conquer'd the Heathen World, and set up the Kingdom of the Lord Christ: Had I the Tongues of Saints and Angels, had I thine own miraculous Tongues, those which sat flaming on the Heads of the Apostles, and made them speak Wonders in every Language, still my Praise would be infinitely less than thy infinite Perfections. O heavenly, sweet, divine Comforter,

enter

enter into my Soul; that it may appear by all the Fruits of my Life, that the same Grace doth still abide with me. But, woe is me! Thou wilt not enter into a Soul polluted with Sin; nor stay in a Breast where thy Grace has been despised. But, O adorable Spirit, who workest all in all, forgive (I humbly entreat thee) my resisting thy blessed Inspirations, and quenching the holy Flames thou hast ever kindled in my Breast, and so cleanse my Heart with thy celestial Fire; burn up in me all the Dross of Sin, and let the Chaff that is in me be consum'd at thy Presence, that I may be fit to receive and entertain thee as my Guide and Comforter. Then shall I know and love, and constantly do the Things that are right, and so walking by the Influences of thy Grace here, I shall be fitted for thy Glory hereafter.

Another to the same Effect.

ETernal Spirit, who didst surprize the Disciples with Wonder, inspiring them with an heavenly Power, inflaming their Hearts with Zeal, and filling their Mouths with the Languages of all the World; O create a blessed Change in my Heart! Come, my Soul, with all thy Faculties about thee; come, prostrate adore the

80 *FASTS and FEASTS.*

eternal Spirit; beg him to excite and stir thee up to all Good. I blush at my perverse Folly; for thou hast sometimes inspired holy Fervors, which continued with me a few Hours; but alas! many whole Days being spent in Idleness and sinful Vanity, the Flame of Devotion was extinguish'd; but, O Lord my God, fix this intermitting Piety into a steady constant Holiness. When thou seest me run on in the Ways of Death, O send thy Grace to check my desperate Speed; shew me the dreadful State of impenitent Sinners; strike my regardless Soul with Terror and Amazement, and set before my Eyes the beauteous Prospect of a pious Life: O blessed Spirit, the only Comforter of all Sorrows, be ever with my Spirit; with a swift and efficacious Touch, suppress my evil Affections, and sanctify all the Faculties of my Soul. Have Mercy on me, O adorable Holy Ghost, govern my Life with thy Holy Rules, then my Joy in thee shall be a greater Delight than all the Pleasures in the World. To thee, O Holy Spirit, with the Father, and my dear Saviour, be all Honour and Glory in all the Churches of the Saints, from this Time forth and for evermore. *Amen, Amen.*

SAINTS

SAINTS DAYS.

MEDITATION.

I Cannot but bless and praise God, who has instructed his holy Church with the heavenly Doctrine of the Apostles, and has not abandoned me to the dim Sight of my own Reason, but in the holy Scriptures has graciously reveal'd whatever is necessary for me to believe and practise in order to my eternal Salvation; grant I may with Diligence apply my self to the reading of those sacred Volumes. I commemorate, with all Thankfulness, the Heroick Piety of the Saints, who served the Lord in Hunger and Thirst; on Racks, and in Tortures, and who encounter'd Death without Fear; I rejoice in the Happiness they are advanced to. But what shall I do, that I may partake with them of the Heavenly Kingdom? How shall I, poor Dust and Ashes, and laden too with the Burthen of my Sins; how shall I hope to ascend those higher Regions? Fear not, ask the blest Saints, near ally'd to us, what brought them to Happiness; they answer, We once lived in the Valley of Tears, and were set to strive with the same unruly Passions; he that enabled us to overcome, will strength-

en you. Love your own true Interest, which is no hard Command; obey your own Creator's Voice: Love entirely your dear Redeemer, and the Grace of God will work all good Works in you.

The P R A Y E R.

Pity, O Lord, thy silly Children, who live below in the dark, still wishing for Rest, but finding none; O take away that Veil that blinds our Eyes, and let us see that there's a better World than this; a happier People than those we know. For, how glorious is the Kingdom of Heaven, where our Lord reigns in the midst of the Saints! Look up, my Soul, and see a glorious Place; incomparably beyond the Courts of Kings: O may I learn of the Blessed, to be humble and meek, to submit like them to the Will of Heaven; to guide our Senses by the Rule of Reason, and our Reason by the Dictates of Religion. We hope one Day to dwell above: mean while, we'll join our Voice with your Hymns, 'Salvation to our God, who sits on the Throne, and to the Lamb that redeem'd us with his Blood.' *Alleluiah, Amen.*

The Saints are they that planted the Church of God with their Doctrine; settled it with Miracles; and water'd it with their Blood. They hazarded
their

their Lives among barbarous Nations; they rejected the Flatteries of the World; and were called from their painful Labours on Earth, to a blissful Rest in Heaven. Rejoice that you have so many good Examples of Men, who loved their Lord and Master Christ more than all the Friendship of the World, nay, than their own Lives. Thrice happy you, if in a right manner you'll celebrate their Memories; then you'll follow their blessed Steps in all virtuous and good living. Then shall you also come to those unspeakable Glories which they now enjoy, and which are prepared for all, who, like them, unfeignedly love God: And would not you think your self happy, could you join in Consort with these holy Ones, who sing to their Christ and King, *one of these pleasant Songs of Sion?* And what hinders but you may have the Vouchsafement of this Happiness? They who now reign in Heaven, once, like you, liv'd in this Valley of Tears, and strove with the same Temptations. Be a Follower of them, as they were of Christ; be courageous in the Profession of the Truths of the Gospel; pass through Honour and Dishonour, through good Report or evil Report, for Righteousness sake; and you shall rest with them. For you profess the same Religion with these Saints; you partake of the same holy Sacraments; you are bred in the same Apostolick Faith; you are redeem'd with the same inestimable Price; God, who enabled them to overcome, will also strengthen you. God, who knew their Doubts and Fears, will guide you through all Dangers, as he did his faithful Servants of old: If you persevere, at last, your Soul shall depart in Peace, and go up to dwell in Heaven, where you, with the Choir of Angels and glorified Saints, shall for ever sing the Mercies of the Lord. The Church of God hath prepared her solemn Offices for each Saint's Day. Mr. *Nelson*, and Dr. *Stanhope*, will give you a sensible Pleasure and Delight if you read them. I shall
only

84. *FASTS and FEASTS.*

only add a Collect for you who are obliged to labour that Day, and cannot resort to the publick Assemblies of the Saints.

Collect on any Saint's Day.

Blessing, Honour, Glory, and Praise be to thee, O Father of Mercies, for all those great Instruments of the Holy Ghost, the Ambassadors of Christ, and the blessed Champions of Truth, who have convey'd the Light of thy glorious Gospel to the World, and overcome the Kingdom of Darkness: Especially I praise thy Name for the eminent Virtues declared in the Saint we this Day commemorate [*name Him*] who departed this Life with the Seal of Faith, and now reigns in Bliss and Glory, whom we think on with Joy, and remember with Honour: For him, and all other thy happy Servants, our Fathers and Brethren [*here think on any virtuous Relation or Martyr who suffer'd for Righteousness sake*] who departed this Life in thy Faith and Fear. Behold with Pity, Lord, the Dangers to which the Frailty of our Nature is perpetually expos'd; grant that the Festival Memory of this glorious Man may quicken my Heart, that I may with a glad and willing Mind imitate his Humility, Self-denial, Courage in owning the

the Truth; and diligently practise the Doctrines he taught, that I may leave an Example of universal Obedience to those that come after; so that at the last, with the Saints that are gone before me, I may sing eternal Hallelujahs to the Honour of thy Mercy, through Jesus Christ my Saviour. *Amen.*

EAST-DAY.

FASTING, a Duty always observ'd by holy Men of old, was used as a Means to express Sorrow, and to bring the Mind into a Disposition of considering any thing of great Moment and Importance. Publick Fasts are enjoin'd by Authority, to which you are commanded to pay Obedience. On such Days of Humiliation you are to mourn for national Calamities, occasion'd by publick Sins, and pray for a Removal of them. On private Fasts, you are to confess your own Sins, to humble your Soul, and admire the Riches of that Grace and Mercy which hath spared you so long: You are to accuse, judge, and condemn yourself, that you be not judged of the Lord. *David*, we read, chasten'd his Soul with *Fasting*: *St. Paul* kept his Body under by *Fasting*. The primitive Christians abstain'd from Wine and Flesh, eating usually Herbs, or Pulse, with Bread. But the Custom of Fasting in these Days, is to forbear eating and drinking till the Evening; or if we keep our ordinary time, to eat sparingly, and not gratify the Palate by any luxurious Dainties; for to feed the Body high, is to teach the Soul to rebel against God. To abstain from Flesh, and eat Fish, can't be call'd Abstinence, much less Fasting; for some Stomachs and Appetites are better pleas'd; and satisfied with Fish, than

than with Flesh. But to fast indeed, is strictly to abstain from all manner of Food, Meats and Drinks, and to give your self wholly to Prayer and Confession of Sins. If Age and Infirmities make Fasting very prejudicial to your Health, and hinder, rather than promote your Devotion; if you have liv'd to be old, and liv'd well, you have learnt to keep a continual Fast in a good Sense; that is, by living always regularly, soberly, denying your self all vain and sinful Pleasures of the World, and daily mortifying your fleshly Lusts. However, you are to fast on *Ash-Wednesday, Good-Friday*, and all publick Fasts enjoin'd by Authority. On these Days you are to fast until the Evening, and spend the Day in the House of God, and also in private Prayer, penitential Devotions, and reading of the Holy Scriptures. Think and meditate on the unspeakable Goodness of God, on the gracious Promises of the Gospel, and the free Offers of Mercy to all penitent Sinners; on the bitter Death and Passion of the Son of God, for you, a miserable Sinner. Humble and abase your Soul, considering how unworthy you are of so great a Benefit; casting your Eyes down to the Ground, say often, *God be merciful to me a Sinner*. In case of hard Labour and Sicknes, allowance, I say, will be made in this Duty. And though you in the Country work painfully, you must abstain from excessive eating and drinking. Be exact in looking into the State of your Soul; and, in all Respects, shew such an Humiliation as is proper, for one who is, thro' his Sins, in danger of losing the Favour of God.

Collect on a Fast-Day, and in all Lent.

O God of all Glory, I blush to think that I am one of those degenerate Children, whom thou hast nourish'd

I

and

and brought up, and that have rebelled against thee. But, Lord, in pity to my frail Estate, lay not to my charge my past Transgressions. Accept of the Merits of thy dear Son, my Saviour; let his precious Blood speak for me, since I have nothing to say for my self. Be merciful to this sinful Nation, which has abus'd thy manifold and great Blessings. O that thy Threatnings may work an humble Submission, and unfeign'd Repentance upon me, that my Abstinence from Food may work in me Abstinence from Sin and Folly, and give such good Dispositions as thou requirest. Then shall this Day of Humiliation be follow'd by Days of rejoicing, where I shall never hunger, never thirst any more; where I need not be concern'd about Meat, or Drink, or Clothes: Love and Praise will be my Meat and Drink; Righteousness my Garments; and Holiness my Robes of Glory.

That your Fasting may make your Prayers most fervent, your Devotions quick, your Mind clear: and that you may at last enjoy the Festival of Angels, and eat and drink with your blessed Master in his Kingdom, God grant. *Amen.*

COLLECTS *for the most Eminent
Virtues.*

THOU' you in the Country are honestly and fully employ'd, yet you have some spare Time, which you should wisely employ to the Advantage of your Soul. If you learn these following Collects, you cannot be a Stranger to any part of your Duty. They will store your Mind with variety of good Thoughts; the Temper of your Mind will be chang'd, your Heart renew'd, your inward Affections sanctified. You will every Day improve in solid Virtue, and, by the Assistance of the Holy Spirit, you will persevere to the End.

M E D I T A T I O N.

AS from a polluted Fountain unwholesome Streams will always flow; so from a sinful filthy Mind corrupt Imaginations will be perpetually rising. 'Tis then of great moment to let Virtue keep the possession of your Heart. Satan leaves no Stratagem unessay'd to gain the Affections: If his cursed Suggestions prevail, his Work is done. For, he will hurry the Sinner into all vicious Disorders; in which, if he continues long, 'tis with
great

great Difficulty, if ever he is reclaim'd to a better Mind. If earthly, sensual and sinful Objects insinuate themselves into the Mind; Virtuous, good and worthy ones cannot get Access. Learn then Purity of Heart, and heavenly Wisdom. Let not that wild, impatient Desire of any thing here, though ever so alluring, draw you off from God. Omit not at any time religious Exercises; you cannot, you say, at all Times, have leisure; but certainly, no one can want an Opportunity of repeating a short Collect: This will protect and defend you: This will enable you to resist the Assaults of the Devil.

The P R A Y E R.

HEAR me, most merciful Saviour, I most humbly beseech thee, and let thy powerful Grace be ever present with thy weak unworthy Servant. I am not able, of my self, to do or think any thing that is good. O let thy Spirit assist my poor Endeavours, vanquish the Temptations that surround me, fix my inconstant Mind, and follow me all the Days of my Life, that I may persevere in good Works unto the End. Thou True, thou Chief, thou eternal Good of pious Souls,
come

come and enflame my Heart with thy celestial Fire; come, and burn up in me all the Dross of Sin, that there may be a Way prepar'd for thee. For by removing these Obstructions of thy blessed Approach, I humbly hope my Soul will be ready for thy Impressions, and fitted for thy Inspirations. *Amen.*

FAITH.

O My God, I firmly believe that thou didst make all Things out of nothing; that thou, O blessed Jesu, didst take upon thee our frail Nature, and die to be a Sacrifice for Sin; I believe, that the holy Scriptures contain all that is necessary for me to believe and practise, in order to my eternal Salvation. I believe, that Torments which shall never end, are prepared for all who obey not the Gospel of Christ; and that Mansions of everlasting Glory shall receive the Obedient. Grant, Lord, that I may always dread this fatal Doom; and not take more pains to avoid the transitory Evils of this Life, than to avoid those that are eternal. Pity, O gracious God, the vast Number of Christian Unbelievers, and increase their Faith. Grant, Lord, I may so live in thee, that it may appear thou livest in me; then shall

shall I at last attain the End of my Faith,
even the Salvation of my Soul.

H O P E.

O Thou who art Almighty, and thy
Power greater far than the Fury of
my Enemies; when Troubles compass me
about, whether I am comforted, or left
desolate; whether I am healthful or sickly;
succour'd or abandon'd by the good Things
of this Life, grant that my Trust and Con-
fidence may be in thee, O God. If the
Fields shall yield no Corn, and the Flocks
are cut off from the Fold, yet *as long as I
live I will hope in thy Mercy.* And as I must
take pains to support myself in this World,
that my hopes of living may be well
grounded, so will I also strive for the eter-
nal Inheritance above. O blessed Hope,
be thou my chief Delight in Life; be thou
my Support under all temporal Losses, and
my Comfort at the Hour of Death; that
when my Saviour shall appear with Power,
and great Glory, I may hope to be made
like unto him in his everlasting Glory.
Amen.

C H A R I T Y.

O Dear Jesu, heavenly Samaritan, who
didst love me to that degree, as to
die

die for me, what shall I do to express my Affection to thee? I will shew all kinds of Compassion to the Afflicted, and relieve the Necessities of my poor Brethren, who are Members of thy Body. I will also, according to thy Command, forgive mine Enemies, as I desire to be forgiven; that so exercising my self in real Acts of Mercy and Beneficence, I may be a Follower of my Redeemer's Steps on Earth, and at last meet in his heavenly Kingdom, where Charity reigns in full Perfection; where 'tis the constant Employment of Angels and Saints innumerable, to praise and love, and love and praise without weariness and without end.

H U M I L I T Y.

O God, thou art the eternal Source of all Perfection, and I a miserable Wretch; nothing but poor Dust and Ashes, Folly and Vanity; what have I then to glory of? My Body, moulded by thy Hand, will soon be the Food of Worms; my Mind, the Breath of Life infused by thee, is by my Folly polluted with Sin; if I excel in Health or Strength, in Comeliness, or Riches, all is the Effect of thy Bounty. O let this Knowledge of my self mortify all proud
and

and vain Thoughts! Enable me to bear the Injuries of wicked Men with Patience; and the Reproofs of good Men with Thankfulness. Let me never insult over the Frailties of my Fellow-Christians, but rather compassionate their Misfortunes. Inspire me, O Jesu, with that Humility which thou hast taught by thy Precepts and by thy own Example, that imitating the State of thy Humiliation here on Earth, I may partake of that exalted State thou dost now enjoy at the Right-hand of God.
Amen.

LOVE of GOD.

WHat surprizing Manifestations have unworthy I received of thy Goodwill, O Lord! I was created after thine own Image, redeemed by the Sufferings of thy dearly beloved Son, assisted by thy Holy Spirit; and thus afforded all the Means of Salvation. O that I could express thy Excellencies in as becoming a Manner as the melodious Choirs of Angels do in their perpetual Consorts of Praise. But I will exert my utmost Power to proclaim thy Glories. It shall be my Delight to think on thee; to love thee with a fervent and unrival'd Passion. To thee I dedicate my Thoughts, and
Words,

Words, and Deeds: my only Aim is at thy Honour and Glory. I worship thee, I glorify thee, I give Thanks to thee for thy great Glory, for thy great Goodness, holy, holy, holy Lord God Almighty.

For Tenderneſs of Heart.

ALmighty Lord, who alone canſt make a hard Heart ſoft and relenting; and give Senſe even to ſuch as are paſt feeling; ſhew the Power of thy heavenly Grace, in working upon my ſtupid and inſenſible Heart. Grant me ſuch a Sight of my Sins, ſuch Humiliation of Soul, and Brokenneſs of Spirit, as may prepare me for all the Mercies of God in Jeſus Chriſt. Punish not my paſt Offences, by leaving me to commit Sin with Greedineſs; but make me watchful over my Ways, continually dreading to offend, that I may ſo feel my Sins here, as to prevent my feeling them for ever hereafter.

From Hardneſs of Heart, and Contempt of thy Word, and Commandments, good Lord, deliver me. Deliver me, and all Chriſtians, for the Sake of Jeſus Chriſt my Saviour. Amen.

Againſt a ſtupid Hardneſs of Heart.

OMy God, I ſadly ſee what I have done, how fooliſhly I have follow'd
the

the Pleasures of this Life, and yet how cold I am in the Duties of Prayer and heavenly Meditation. Say, Lord, why does not my Flesh tremble, and my very Heart break? O may the blessed Spirit work powerfully on me, that I may weep bitterly for my Transgressions. Come, as Fire to consume my Dross, and enflame my Heart with pious Love. May I no more grieve, but obey thy holy Motions: no longer pursue the Ways that lead to eternal Death. Therefore, O my God, who hast graciously promised not to break the bruised Reed, nor quench the smoking Flax, have pity on me, thy disconsolate Servant; shew Compassion to my stupid and unrelenting Heart. Lord, hear my Prayers; and let my Cry come unto thee. *Amen.*

For Sincerity.

O Lord, who fillest the World with thy Presence; and before whose Eyes the most secret of my Sins are naked and open, and wilt bring every secret thing into Judgment, whether good or evil; I acknowledge and bewail before thee, that *my Heart is deceitful*. But, O thou who rulest all the Faculties of my Soul as thou wilt, make me without Guile in thy Sight: Search me, O God, and try me, and what-

whatever Sin lies in my Soul, help me to see it, and deliver me from it. O may I obey from the Heart all thy blessed Will; and not be concern'd to seem religious, but to be so in Deed and in Truth; that my Praise *may be, not of Men, but of God.* So shall I always rejoice in a good Conscience, and that Peace of God which passeth all Understanding.

For Justice.

O Just and Righteous God, who hast commanded me to do Justice to all Men, let thy Grace cleanse my Heart and Hands from Fraud, and make me do in all *my Dealings as I would be done by, that in Simplicity, and godly Sincerity, I may have my Conversation in the World.* I make firm Resolves this Day, that, by the Assistance of the Holy Spirit, I will no longer heap up Riches unjustly, but prefer a little honestly got. So that by keeping Innocency, and taking heed *to the thing that is right,* I may have Peace with the World, Peace in my own Breast, and Peace with thee, O just God, thro' Jesus Christ our Lord.

For Grace to employ your Time well.

A Almighty God, who hast created me to do Good in the World according
to

to my Abilities, give me Grace, that I may spend my Time in my proper Employment, and wisely fill up my spare Hours in Acts of Religion and Charity; to instruct the Ignorant, confirm the Weak, comfort the Sorrowful, and protect the helpless Innocent; that it may be my beloved Work to promote, with my utmost Strength, the Happiness of all. Pity, O Lord, the eager Lovers of this World, who weary their Bodies, and afflict their Minds, to gain Honour, Money or Pleasure, (all which Things will pass away like a Shadow) O convince me that my Happiness is above; strengthen me, that I may follow those who follow'd Christ; so shall I be number'd among the Children of God, and my Lot be among the Saints. *Amen.*

For Love of our Neighbour.

O God, who dost reckon all the Good I do to my Brethren, as done to thy self, grant that I may not give way to groundless Suspicions and rash Judgments concerning my Brother; or bring against him *railing Accusations* to gratify my fretted Spleen and Passion, in order to hurt him in Person or Estate; but that I may do him all the kind Offices in my Power,
F rejoice

rejoice at his Prosperity, and comfort him when he is in Misery, reprove him when he offends, relieve him when poor, visit him when he is sick; and by my Discourse and Example recover him from the Error of his Way, and by all prudent Methods shew that his Salvation is dear to me. O Lord, since thou hast been pleased to inspire my Mind with these good Resolutions, grant I may be fruitful in all good Works, and continue so till the coming of our Lord Jesus Christ.

For Resignation.

ALL Calamities proceed from thy Will, O God, I humbly therefore submit and take Comfort under thy afflicting Hand. I know that Troubles are sent to punish me for my Sins, and to improve my Virtues. My blessed Saviour, and his Saints who are gone before me, arriv'd this way at the heavenly *Jerusalem*. I will not therefore murmur and complain, or break out into passionate Expressions against others. But since I am chastised for my Good, O indulgent Father, *thy Will be done*. Thus will I freely resign up my self to thee, and with firm Resolves devote all my Powers to thy Service, that by so doing I may be reconcil'd

to

to thee, O offended God. Take me, I beseech thee, into thy Protection here, till by thy gracious Guidance I may be translated from this Valley of Tears, to the Joys of thy heavenly Kingdom.

For Encrease of Grace.

O Lord, I am weak, but thou art mighty, and hast promised to give thy holy Spirit to them that ask thee; behold, Lord, I humbly ask, vouchsafe me thy kind Influences, to cleanse my polluted Nature; to comfort me in my Troubles, to succour me in Temptations, and to assist me in all Parts of my Duty, that I may walk in *thy Fear all my Life long*. I commit my Soul to thy keeping, O thou that art Faithful as well as Almighty; watch over me, that I be not beguiled by the Deceitfulness of Sin; by my own Heart, or by ghostly Enemies; but may fast, watch, and pray; so that living the Life of Grace here, I may live the Life of Glory hereafter.

For Watchfulness against Sin and Temptations.

WITH how many Temptations am I allur'd, and with how many spiritual Enemies beset? Help me, Lord, or

I perish; help me, or I am ruin'd to all Eternity. O be thou pleas'd to restrain these Assaults, or assist and bear me up, that they may not prevail against me. Make me diligent in all my Duties, watchful in all Temptations, that they may never entangle me, but rather excite me to a more manful Resistance against the World, the Flesh, and the Devil; and in all my pious Conflicts, enable me to be more than Conqueror; that so having *fought a good Fight, finish'd my Course,* and kept the Faith, *there may be laid up for me a Crown of Righteousness,* a Crown which *fadeth not away, eternal in the Heavens.*

Against Swearing, Lying, and Slandering.

GRant, O Lord, that I may never use thy sacred Name but on solemn Occasions, and then with Reverence and profound Respect; above all, that I never prostitute it to confirm a Lye. May I abhor the detestable Sin of raising false Reports of my Neighbour, or, believing them that do, passing my Judgment, till I fully know the Matter: That I render not evil for evil, nor railing for railing, but give place unto Wrath. O convince my Adversaries of their Errors; restrain
their

their Wrath, and turn their Hearts. The Son of thy eternal Love was abus'd, the Apostles had implacable Enemies; and so have I: Lord, support and defend me under all Slanders, that by patient continuance in Well-doing, I may obtain Honour and Glory in the Kingdom of Heaven.

If false Things are laid to your Charge.

THE Injuries and contumelious Usage, the Calumnies and Censures of Men, who speak and think ill of me, O let them bring me to a modest Opinion of my self! They shew how vain a Thing it is to thirst after the Praise of Men, since Innocence and Goodness cannot protect from Slander and Reproach: I therefore will be obedient to my Saviour by bearing and forgiving, that by passing by the Offences of Men, I may obtain Forgiveness of my own Sins from God: This I beg I may for Christ his Sake. *Amen.*

Against Evil Deeds.

O Just and Holy God, I have offended thy Majesty by violating thy Righteous Laws, [*name the Sin.*] Without thy Mercy, my Soul and Body are eternally undone. I acknowledge my Transgressions,

sions, and am humbled for them: See, Lord, my Eyes bath'd in Tears; and my poor Heart broken with Contrition. Look on me, as thou didst on thy offending Disciple. What is done I can't recal; but I resolve, by the Assistance of thy Grace, never more to relapse to those Crimes I now repent of. Fool that I was, for a short Pleasure, to forfeit my Innocence, my Soul, and my God! Justly might thy Vengeance, O Lord, have cut me off, and have consign'd me over to Eternal Punishment, but thy Mercy hath spared me. As I am a Monument of thy Goodness, grant I may be an Instrument of thy Praise as long as I live.

Against Pride.

O King of Glory, who dwellest in the Heaven of Heavens; who resistest the Proud, but givest Grace to the Humble; humble me, O Lord, and give me Grace to imitate the incomparable Sweetness and great Humility of my Saviour. Drive from my Heart a self-conceited, arrogant and lofty Temper of Mind; strike me with a deep and lively Sense of my Wretchedness, by reason of my Sins; and make me as humble as I am wicked. Suffer me not, O God, to exalt my self above mea-

measure, by trusting to my own Deeds, lest I fall into the Condemnation of the Devil. Let not the wicked Spirit rule in my Heart, by the Disobedience of Pride, but mortify in me all high Thoughts, and make me truly thankful to thee for all the Good I do, and humbled for what is my own Sin, Misery and Weakness; that thus debasing my self here, I may at last receive Honour, when thou shalt crown thy humble Servants in the Kingdom of Glory.

Against immoderate Anger.

O Thou God of infinite Mercy and Forbearance, slow to Anger, *patient and long-suffering*; I earnestly beg thee to produce in me Patience and Forbearance. Shew me, O Lord, that unruly Passion is the Effect of Pride and Haughtiness, and the Discovery of a weak Mind. Enable me, by thy Grace, to put off all *Anger, Wrath, Malice, Strife*; and put on Bowels of Mercy, Kindness, *forbearing one another, and forgiving one another*. Turn, O Lord, my vicious Passions upon my Lusts, then shall Peace and Sedateness of Mind be the constant Temper of my Soul on Earth; which shall at last advance me to those eternal Regions, where is not the least disturbance or discomposure of Spirit.

For Purity.

O Holy and blessed Spirit, who didst descend from Heaven in the likeness of Fire, and miraculously sit upon the Heads of the Disciples; O come into my Soul, and consecrate my Body into a Temple for thy self. Thou art a pure Spirit, and wilt not enter into a Soul enslav'd to Sin; kindle therefore in my Heart a pure Flame, and burn up all my Lusts. I know that vile Affections will bring Pains and Diseases on my Body; Shame and Dishonour on my Soul; and, at last, the Miseries of a sad Eternity on both. Guide me therefore with thy holy Inspirations, that I may stifle and suppress my first Thoughts and Desires, and not indulge filthy Fancies, or use obscene Discourse to offend chaste Ears, or corrupt their Inclinations, as knowing that I must give a strict Account of all such Words at the last Day. Enable me therefore, O holy Spirit, to keep both Body and Soul chaste and undefiled, that the Holy Ghost may be my Guest, the holy Angels my Guardians, and Peace of Mind my Comfort; that thus being *pure in Heart, I may be blessed, and see God.*

For

For Temperance.

O Bountiful Giver of all Things, who hast provided plentifully for me; give me Grace to use thy Creatures soberly and temperately, that I may not, like brute Beasts, gratify only my sensual Appetites; for then will my Spirit be unfit for the Performance of my Duty, my Affections unholy, and my Body healthless; but grant that in the Strength of thy Provisions, I may chearfully serve thee; and so eat and drink here, that I may be thought worthy to be admitted to the eternal Supper of the Lamb hereafter.

For Heavenly-Mindedness.

IN thee only, O Lord, can my Heart find the Rest and Comfort, which the whole World beside cannot give. But unhappy I! the Things of this Life have hitherto possessed my Thoughts, till I have grown cold in my Love to thee, O God, and the sweet ravishing Pleasures of Religion, which are most worthy of my Love. How justly, O Lord, mightest thou leave me to inherit my dull unhappy Choice, and shut me out of that heavenly Kingdom, which I have neglected for the sake of a present fleeting Enjoyment.

But, O Father of Mercies, forgive the past Defects of my Love to thee; shew me so much of the great and glorious Things of the other Life, as may deaden my Affections to this present World, and enamour me with the Joys above, where Christ sitteth at the Right Hand of God.

For Resolution, and Constancy in Well-doing.

MY Lord and my God, who by the Light of the Gospel hast shew'd me the Way to Life and Salvation; be pleas'd to give me Courage to walk in it, and to own thy precious Truths in the midst of *an adulterous and sinful Generation*. Then being rooted and grounded in the Faith, I shall not prove false and unfaithful; but it will govern entirely all my Designs, my Desires and Actions, through the whole Course of my Life. May I never forget how dearly I am bought with the precious Blood of thy dear Son; how early I was dedicated to thy Service; what Helps and Means of growing better; what divine Inspirations I have been vouchsafed. Lord, as thou hast begun to shew me, thy Servant, thy mighty Power, leave me not, nor forsake me, but stablish, strengthen, settle me, that at last I may receive the glorious

Consummation of all my Hopes, and the blessed End of my Faith, the eternal Salvation of my Soul. *Amen.*

For Zeal in Devotion.

VILE and ungrateful am I, who can think of God's amazing Mercies with cold Affection! Deliver me, O Lord, from this Body of Sin, and give me a devout, lively and active Spirit in my Devotions, that my cold earthly Desires may rise up to Heaven in Fervors answerable to my Wants. O touch my Heart with deep Contrition, and humble my Soul with that godly Fear which becomes thy awful Majesty.

If Angels, those bright and pure Creatures, fall down and tremble before thee, how fit and reasonable is it, that I, sinful Dust and Ashes, should appear before thee with Dread and Sorrow, with weeping Eyes, and trembling Limbs? Woe is me, that my Heart is so hard, as not to be broken with the Terrors of thee, O God. Blessed Spirit, from whom every good Gift cometh, and who didst in an Instant make a simple Fisherman a chief Apostle, and a persecuting Paul a chosen Vessel, to preach the Doctrine of Salvation to the Gentiles, strike my flinty Heart,

Heart, that the Waters of Sorrow may flow. Then by praying constantly and fervently to thee here, I shall hereafter join with those blessed Seraphs, who sing eternal Hallelujahs to the Lamb for evermore. *Amen.*

For Contentment and Patience.

Righteous art thou, O Lord, and just are thy Judgments; but thy Judgments are like the great Deep, not to be fathomed by human Understanding. The Events of this Life, I know, are order'd by thy unerring Providence. I most humbly entreat thee, therefore, to give me Wisdom from above, that I may with the most entire Resignation submit to thy heavenly Will. If Troubles shall be sent on me, they are sent on a wretched Sinner; O grant they may be in Mercy to thy poor Servant. Lord, increase my Patience in proportion to my Miseries, that I may with unwearied Diligence go on doing my Duty, and at last obtain the Crown prepared for humble, patient Sufferers. *Amen.*

For Pardon after a Relapse into Sin.

O Just and holy God, how shall I dare to appear before thee, against whom I have so greatly and so provokingly sinned!

ned! I have not only resisted the clearest Light and Conviction, but trampled on the richest Grace and Love. I have no reason to expect the Pardon I now sue for. Yet, O merciful Father, this Forgiveness thou hast promised even to the greatest Offender, who sincerely turns to thee. Merciful Saviour! who camest into the World to save lost Souls, shew thy Power and thy Pity upon me in this woful Condition. To thy Mercy it is owing that I am hitherto spared; but I humbly beg thy Forbearance this once more. I sigh, I pant, and languish for thy Forgiveness, bewailing my Offences with as great Bitterness as I committed them with Delight. Here I prostrate lie, and vow again, to honour, love, and obey thee, my gracious God, as long as my Life shall last. O ye blessed Angels, who rejoice at the Conversion of a Sinner, witness that I, this Day, resolve to forsake my sinful Courses. That thy Grace may strengthen these Resolves of my Soul, I humbly beg, not for any Merit in me, but for the Worthiness of thy Son, and for the Sake of thy own tender Mercies in Jesus Christ. Amen.

PRAY.

*PRAYERS that God would bring
your Mind daily to consider the
Four last Things, Death, Judgment,
Heaven, Hell.*

First Meditation. On DEATH.

DEath! the very Thought strikes me with Horror and Amazement; but, alas! the first temporal Death is nothing, if compar'd with the second eternal one, which must be the sad State of all who die in their Sins.

Did Death, which is the End of all Things here, determine our Beings, it would be so far from being dreadful to the Impenitent, that they would rejoice at it, as being that which would rescue them from what they dreadfully fear, the suffering a just Vengeance for their Provocations in this Life; but the dismal Thought, that Death presently brings us into a State, which shall never, never have an End; Oh! how must this be terrible to a Person unprepared for this surprising Change! Why do I strive to add
House

House to House, and Field to Field? Am I to dwell here for ever? No, no, Death will soon close my Eyes, and Earth cover me; then shall my Mouth and Belly be full of Clay and Dust. Happy they who send their Riches and Goods before-hand into the other World, in Acts of Piety and Charity; for they shall receive the Rewards of them in a better Life. Have you never seen a Neighbour die? Do you remember those Circumstances of Horror? Depend upon it, that in a little Time the Case will be your own; and you are not sure, but it may be in a Year, a Month; nay, this very Hour. Was you ever sick? remember the Thoughts you had then. What Resolutions, what Protestations were made? O would God be pleas'd to grant you a longer Continuance! How you resolv'd to correct your Passions, and strive against the Sins to which you were strongly inclin'd; and which therefore particularly endanger'd your Salvation. The guilty Agonies of the Sinner's Mind give him more exquisite Torments, than the severest Pains of his Disease; and he feels some Tortures of Hell even here on Earth: But with the godly Person 'tis not so. Death may, at first, look somewhat frightful, it being

ing a violent Separation of old Friends, Soul and Body; but he having liv'd piously in Expectation of Death, has a delightful Prospect beyond the Grave; he looks to immortal Life and Glory; he looks back with Pleasure on the Dangers he has happily escap'd, and finds himself on a sudden furrounded with new unknown Ravishments of Delight. On this Moment, for ought I know, depends my happy Eternity: O then may I so number my Days, as to apply my Heart unto Wisdom! My House, my Farm, my Plantations, have hitherto took off my Mind from providing for Death. But all these Possessions must be left; then shall I wring my Hands, and say, O that I could begin my Life once more, then would I, with my Gettings for the Body, have gotten more for my Soul. I resolve therefore frequently to meditate on Death, and to act now, as I shall wish I had acted, when I come to die. Then shall I be always prepar'd; and when I cease to live with Men, I shall dwell with God, and converse with a blessed Society in Heaven.

The P R A Y E R.

HOly Jesu! Lord of Life and Glory, who by thy Death hast overcome Death, make me often think on my latter End, that when I lie on my Death-bed, I may look back with Comfort on a well-spent Life, and forward with a bright Prospect of immortal Glory, that as my Strength decays, my Faith and Hope may become more vigorous and strong. How is it that Men, who live in continual Hazard of dying, should yet demean themselves with such careless Security, as if they were to live for ever? Opon one Hour may depend their Eternity, and yet they squander away their Days and Years in Vanity. Towards their latter End, all their Pursuits, Honours, Riches, and Pleasures, will appear as a Dream; then will they wish they had been as careful for the Concerns of an immortal State, as for the vain transitory Concerns of this World. Grant, Lord, that I may live in such a prepared State of Soul, as that I shall not be afraid to die; that when Death comes, I may lift up my Head with Joy, and with longing Desires, to be with thee, my dear

dear Saviour, with Angels, and glorified Saints. *Amen, Amen.*

The Second Meditation. On JUDGMENT.

AFTER we have passed through the Gates of Death, we shall be swiftly carried away to the Region of Spirits, there to be placed, as the Course of our Life hath qualified us here: Nor is this All, to dwell for a Time in a State of Separation; another Day will quickly come; a Day of publick Accounts, and Restitution of all Things; when the Arch-Angel shall sound his Trumpet, and proclaim aloud this universal Summons, “ Arise
“ ye Dead and come to Judgment, arise
“ and appear before the Throne of God.” Then shall every Soul put on her proper Body; all People, high and low, rich and poor, from the Days of *Adam*, shall be gathered together, from the Sea and every Corner of the Earth; there all must stand and wait for their Doom: But oh! with how different a Fate!

The Just shall look up with Joy, and clad in their new white Robes, triumphantly sing; “ Let us rejoice, for now
“ our Redemption is nigh: Behold,
“ Christ comes quickly, and his Reward
“ is with him. Come, Lord Jesu, thou
“ long

“ long Desire of our Hearts, come quick-
 “ ly, thou full Delight of our Souls;
 “ come and reward before all the World
 “ thy faithful Servants.” Look yonder,
 O ye Righteous, where he comes high
 in Power and Majesty, attended with
 Thousands of his holy Angels, who shall
 sever his Sheep, and gather them toge-
 ther on his Right Hand. I behold, me-
 thinks, the Righteous rising with Joy and
 Exultation in their Faces, as knowing
 that the Reward of all their pious La-
 bours draweth near. I hear, methinks,
 the decisive Sentence of their eternal
 Happiness pronounced, *Come ye Blessed of*
my Father, possess the Kingdom prepared
for you from the Beginning of the World.
 O the Joys their Soul shall feel, when
 these heavenly Words shall sound in their
 Ears! Joys, which the Thoughts of Man
 cannot conceive; Joys, that the Tongues
 of Angels cannot express! The Pious
 receive this Sentence with transporting
 Thanks and Hallelujahs, and will be
 amaz’d, that their easy Services are re-
 warded with a far *more exceeding and eter-*
nal Weight of Glory: Come you Blessed,
 says the Judge! They come, they run,
 they fly with haste into the Possession of
 their eternal Inheritance.

But

But now I turn my Eyes and see, methinks, the Ungodly rising last, shaking and trembling at their approaching Doom. O with what dejected Eyes, and trembling Hearts shall they stand, expecting their Judge! what shall they do, when, where'er they look, they behold nothing but black Despair? Above, the justly offended Judge ready to condemn them: Below, Hell gaping to devour them. I behold the Court-Book of an universal Registry open'd, every one's Accusation read, their Consciences at the same time bearing Witness, and accusing them in that fearful Judgment. What shall they do, when the terrible Voice shall strike them suddenly down to the Bottom of Hell, *Go you Cursed, into everlasting Fire, prepared for the Devil and his Angels!* Once was the Day of Man, when Sinners were obstinate, and resolv'd to do what was pleasing to their Appetites: This is God's Day; when he shall speak in Terror; and the Profligate must suffer what their Sins deserve. Then shall they suffer the Vengeance of eternal Fire, and live in Torments which will be without Intermission, without End! O my Soul, who art now taught these dreadful Truths, as Things afar off, know, thou shalt then be present, and see them

them with thine Eyes, and be thy self concern'd. Think now what you would give, if you had repented in time. Watch and pray, that you may die in the Peace of God, and live with him to all Eternity.

The PRAYER.

O Blessed Saviour, thou most righteous Judge eternal, fit and prepare me for the last great Day: Cause me so effectually to think on it at present, as that I may not dread its Terrors hereafter; but be justified by thy Sentence, and cleared when I am judged. O that my Heart may pass that true Judgment on me in this World, which thou, O blessed Redeemer, wilt pass on me in the other; and if I find my Conscience condemn me, grant I may make void that Condemnation by a speedy Repentance; and always live as if I heard that Summons in my Ears, *Awake, ye Dead, and come to Judgment!* Quicken me, O Lord, that I may daily prepare for this important Time; expect it with Hope, meet it with humble Assurance, and at length, thro' the Merits of my Advocate, I may rise from this World of Misery, to a Paradise of endless Bliss; where I shall live, and ever live; where I shall praise my God, and praise him to all Eternity.

Third

Third Meditation. HEAVEN.

O Blessed noble Creature Man, the first and best of all the Works of God! but never so Blessed, as when he dwells in the highest and most beloved Habitation of God, the Heaven of Heavens; when he is qualified to behold his Face alway, and never more to be deprived of that glorious Vision. The pious Soul longs for Heaven: ' Lord, how have I ' lov'd the Habitation of thy House, and ' the Place where thine Honour dwelleth! O joyful Seat, the Residence of the mighty God; that happy, secure, and most amiable Life; that Life, which feels no Sorrow, which languishes under no Pain, is ruffled with no Passion, and lies at the Mercy of no Accidents. There will be no furious Enemies to assault us, no Temptations to seduce us; but perfect Love and Harmony of Souls. There we shall *see God face to face*, and join in Consort with the blessed Angels, singing the Songs of *Sion* without ceasing. There alone it is, that we may find what will answer our utmost Wishes. If we are pleas'd with Beauty, the Righteous there shine as the Sun: If Length of Days be our Desire, there is an immortal Duration,

tion, for the Just shall live for ever. If musical Entertainments delight us, there the Angels never cease their melodious Praises. If Wisdom, the most wise God shall then unlock his Treasures, and let you into the Knowledge of his own mysterious Nature. If Honour and Riches, God shall make his faithful Servants Rulers over many Things. If a secure Continuance of all these Blessings be our Desire, we are assur'd that no Part of our Happiness shall ever be taken away. Consider further, O pious Christian, if thy Father and Mother, thy Children, or thy Friends, dear to thee as thy own Soul, should enjoy the same Happiness, this would double thy Joy, because you wou'd be as glad for their sakes, as for thy own. Think now, according to this way of reckoning, what Rejoicings will be in Heaven, where Angels and Saints, and all their dear pious Friends, partake of this Happiness, and all most fervently love one another.

I cannot, either in Words or Thoughts, come up near to the Excellence of that Joy, which is prepar'd for the Faithful. Gracious God, deny me what thou wilt of this Earth, give me but an Inheritance in Heaven. O my Soul, is such a glorious
King-

Kingdom set before thee, and wilt thou not press forward to the Mark? Is this Heaven offer'd, and dost thou stupidly neglect it? Does it not stir thee up to make thy Calling and Election sure? How unworthy art thou of eternal Life, who wilt not strive to obtain it? Set before thy Eyes that Heavenly-mindedness which the primitive Saints have set you. These good Men despis'd the Pleasures of Sense, but kept their Hearts intent upon Eternal Joys. These were their Hope, their Delight, and only Longings of their Souls.

The P R A Y E R.

O Heavenly *Jerusalem!* What Graces, what Glory appears in every part of thee? This is the Place where God's Honour dwells, where his Honour and Glory dwell in the highest degree. Here the blessed Jesus is exalted and surrounded with the Honour of his meritorious Sufferings: Here are the melodious Choirs of Angels; here the joyful Pomp of those triumphant Souls, who from their sore Trials on Earth are translated to those blissful Mansions, ever living, ever praising, ever adoring their Saviour. Here the Good, the Wise, the Just, and the Chaste (of whom this World was not
wor-

worthy) shine as the Stars of the first Magnitude in the Kingdom of Heaven! O gracious God, deny me any thing on Earth, so thou givest me an Inheritance in Heaven!

This, this glorious Prize, is set before thee, O my Soul, and wilt not thou press forward to this Mark? Wilt thou not use all Diligence *to work out so great Salvation?* Blessed Lord, put such a divine and godlike Temper in my Soul, that it may be qualified for the Kingdom of Heaven; where it shall be my constant Employment to behold and admire, to love and praise thee, my God, without Measure, and without End.

Fourth Meditation. On HELL.

THE Disobedient and Rebellious, the Haters of God, and Despisers of Goodness, and wilful Rejecters of their own everlasting Bliss, must be turned into Hell, where are a thousand ways to make a poor Soul everlastingly miserable. And no wonder: For 'tis the doleful Abode of the Fearful and Unbelieving, of the Proud and Angry, Malicious and Revengeful; Qualifications, which render these wretched Sinners fit Company for Devils and reprobate Sinners. O cou'd

G

you

you see the Wretched in Flames; cou'd you hear them cry in the midst of their Torments; how wou'd you fear to follow them in their Sin? How wou'd you strive against the next Temptation, and try to avoid the Danger? The Consideration of what the Righteous enjoy, and what themselves might have enjoy'd, had it not been their own Fault, is a great addition to their Misery; that there shou'd be a Heaven, which they cannot enter into; that there shou'd ever be a God, whose blisful sight they shall ever be excluded from; that they shall be separated from the Company of their blessed Saviour, from the goodly Fellowship of the Prophets and Apostles, from the noble Army of Saints, Martyrs and Confessors; and all the blessed Society which help to make up the Happiness of Heaven; to pass by all these Considerations of negative Punishment: 'Tis certain, Sinners will suffer in a real kind. To shew the Miseries, is more than I can do; the Scriptures describe the Torments of the Wicked, by all the Circumstances of Ghastrliness and Horror; by every thing that is frightful to the Senses, and terrible to the Imagination! 'Tis call'd *everlasting Burnings; the Worm that never dies!*

dies! *A falling into the Hands of the Living God! Thrust into outer Darkneſs, where is weeping, wailing, and gnawing of Teeth!* This is ſome part of the Account Chriſt hath given of the Sinners Portion in a future State; and how dreadful, how amazing is it! Both Body and Soul, and all the Faculties of them, ſhall be tormented. The Body ſhall ſuffer, becauſe it had a Share in the Sins that occaſion'd theſe Sorrows. Now, if the burning of a Fever, if the Pains of the Stone or Cholick, or any other acute Diſeaſe, be ſo grievous and intolerable, as we hear they are; how terrible muſt it be, when every, the moſt tender Part of our Bodies ſhall be pierced with the moſt ſearching *Power of Fire!* But what is the moſt amazing Circumſtance of all, is, that the Torments will be endleſs and unchangeable, without the leaſt Reſpite or Intermiſſion. They have no Reſt, ſays St. *John*, Day or Night, but ſhall be tormented Ever and Ever! For Ever and Ever! 'tis a moſt frightful Conſideration. To explain this a little: Suppose there was an heap of the fineſt Sand, an heap as high as the fix'd Stars; ſuppoſe, that but one ſingle Grain of this vaſt Heap was to be carried off once in a thouſand

Years; a Time would come after many Millions of Ages when the whole Heap, immense as it is, would be carried all away. But oh! I tremble to think it, after Sinners have been tormented as many Millions of Ages, as the carrying off such an Heap, in such a manner, wou'd require, their Misery would still be as far off, as it was at the first Moment they endur'd it: And now, this is the Case; 'tis Eternity, which tinctures the Sinners Doom with the deepest Blackness;-----'Tis this that consummates the Torments of Hell, and makes Damnation it self compleat. If this State may seem dreadful in the Description, how much more dreadful will it be in Reality? I have not represented these Torments more terrible than what they really are. O cursed Sin, whose short Pleasures, and short Acts of Wickedness, are purchased at the dear rate of never-ceasing Woes! For, in Hell, Darkness fills both the Place and Minds of those banish'd from God's Presence; Blackness of Darkness for ever fills the Place; Blackness of Guilt, Horror and Despair. Is it not enough, that the Miseries of the Damned are most sharp, but must they be endless also? To be miserable, as long as God is God. This

I Ven-

Vengeance is infinitely more heavy, than the most terrible Execution from Men.

A Malefactor, charg'd with an hundred Crimes, can die but once by human Power (and that is soon over :) but God will so support the Damned in their Torments, that they shall always feel, tho' unable to bear them. You know how tedious the Hours are, when we are griev'd with Sickness. In Pleasure, Time sweetly and quickly slides away; but in great Pain, the Hours are tedious. Now, what Strains of Sorrow are among the Damn'd, who feel a present dreadful Agony, and which is increas'd by their knowing it shall remain to endless Ages? They wish for Death, but cannot die. O Eternity, Eternity! a thing which is a Rack to our Minds, even to think on it; how much more amazing, to suffer for ever! But is it not Injustice in God, to inflict great and endless Misery, for Sins which yield Pleasures, not for one Day, nor an Hour? But consider, that this Damnation is of Man's own seeking. No Injury is done to him, who desires his own Injury. Had Sinners liv'd for ever, they would have sinn'd for ever. God propos'd to our free Choice an Eternity of Misery or Bliss: If endless Glory be

despis'd, what remains but endless Mi-
 sery? Eternal Pain is not more dispro-
 portionable to a vicious Life, than eter-
 nal Happiness to a virtuous one. Since
 then the Reward promis'd to our Obedi-
 ence is equal to the Punishment threat-
 ned to our Disobedience, and the Sinner
 has his Choice; if he chuses endless Mi-
 sery before everlasting Blis, he must
 charge his Ruin upon his own most sot-
 tish Fault, and acquit God, *who is just
 in all his Ways.*

As the Tree falls, so shall it lie; and
 how many Thousands have been sur-
 priz'd in the midst of their Sins, and hur-
 ry'd away to everlasting Sorrows? and I,
 alas! how many Times have I been guil-
 ty? and yet my God hath spared me: No
 other Reason can I give, why I am not
 eternally miserable, but that thou, Lord,
 art merciful.

When therefore I am next courted to
 Sin, I will say to my Soul, *How can I do
 this great Wickedness, and sin against God,*
 provoking his infinite Justice and almighty
 Power to punish me? Who can dwell
 with everlasting Burnings? O sweet Jesus,
 let me never fall into the bitter Pains of
 eternal Death!

The P R A Y E R.

Here on Earth is a mixture and interchange of Mercies to allay our afflicted State, and Occasions of Sorrow: But oh! in Hell there's nothing but unmingled Misery; nothing to be heard, but hideous Howlings, and Woe! nothing to be felt, but utmost Pain and Torment. Not one chearful Day; not one Hour of Ease, but a thousand Ways to make a poor Soul everlastingly miserable. Is it so, that the Miseries of the Damned are not only the most intense and exquisite, but endless and miserable too? Alas! what are the greatest temporal Punishments, when compared with those which are eternal too? O God, whose Mercy is over all thy Works, and dost offer to Men here an Eternity of Misery or Blessedness, and dost bid them chuse Life, but they sottishly chuse Death, and must therefore charge their Ruin on their own Folly: The innumerable Host of Saints, Martyrs, and Confessors, are gone to Heaven; and so may all, if they manfully withstand Folly and vain Temptations.

Be gone then, false, alluring World: Tell me no more of Advantage, if I lose my Soul. Tell me no more of indulging

my Flesh, to the eternal Ruin of my Spirit. Send me Pains and Anguish, bodily Diseases and Afflictions, O heavenly Father, so that my Soul may be saved. *Knowing these Terrors of the Lord*, grant I may effectually be persuaded to break off my Sins; for, *'tis a fearful thing to fall into the Hands of the living God, who is a consuming Fire.* By the assistance of thy heavenly Grace, I resolve, this Day, to live as one that has a vigorous and lively Hope; that when my perishing Body shall be Food for Worms, and crumble into Dust, it may rise again with Glory, and with my immortal Part enter into Joy with the Saints. There Labour, Pains of Body or Mind, can have no place; but I shall be equal to the Angels of God, and shine as the Sun in the Kingdom of my Father.

That you may frequently read, and inwardly digest these Collects; that you may daily think on and prepare for Death, and meet your Saviour at the Day of Judgment with a clean Heart; that you may avoid everlasting Burnings, which shall never have an end, God of his Mercy grant. Amen.

OF THE
Blessed Sacraments.

WE have but Two Sacraments; 'tis requisite, for many Reasons, to speak a little of Baptism, the Sacrament of Initiation.

Of BAPTISM.

Baptism is the first Sacrament of the New Testament, instituted by our Saviour in the room of Circumcision; and unless your Guilt of original Sin is wash'd away, and you enter into Covenant with God, by being admitted a Member of Christ's Church, you have no right to the other Sacrament, the *Lord's Supper*. But because some weak, misguided Persons, think that Infant-Baptism is not *true Baptism*, I shall shew very briefly what Proofs we have for this Infant-Baptism.

1. All Children are guilty of Original Sin, which cannot, in an ordinary Way, be wash'd away, but by Baptism.
2. Our Saviour commanded Infants to be brought unto him, and called them *Believers*. They were in the Church of God under the Old Testament, and sure they are not in a worse Condition under the Gospel. They have Holiness, 1 Cor. 7. 14. *Your Children are holy*. Who then can forbid Water, that they should not be baptized?

The *Jews* admitted Proselytes by Baptism, as well as by Circumcision [as Dr. Hammond, Dr. Lightfoot, &c.] and if the *Jews*, when they gather'd Proselytes out of all Nations, did admit Children among others, by Circumcision, though they could not signify their Belief of the *Law*, nor promise Obedience to it; then the Apostles, who were sent to make Proselytes to Christianity, could not debar Children whom the *Jews* admitted, unless our Saviour had expressly forbidden it.

Can it be denied, that the Apostles themselves baptized? *Mat.* 14. 21. They baptized many Families. The Jaylor's Household, *Acts* 16. 33. He, and *All his*. The Household of *Gaius* and *Stephanas*, *Crispus* and *all his House*. What, was there no Child, or Infant in all these Households? Besides, *Acts* 2. 38. *Repent, and be baptized every one of you, &c. for, the Promise is to you and your Children.* And to put this Matter past all doubt, we know, that to baptize Infants has been the Practice of the Christian Church in all Places, and in all Ages. And it has continued in the Church for above seventeen Hundred Years: So that if Infant-Baptism be no true Baptism, there has been no true Church since our Saviour's Days.

If, therefore, it appears from the Word of God, from good Reason; from the Judgment and Practice of the Universal Church; the Consequence is, that Infants may, and ought to be baptized; that the Universal Church has done right in baptizing them; that our Church does well in baptizing them; that she continues in the *true Faith, Doctrine and Practice of the Apostles*.

All Objections might be answer'd from what is already said; however, I will answer the chief one, which is drawn from a Mistake of our Saviour's Words, *Mat.* 28. 19. *Teach all Nations, baptizing them.* Teaching being put before Baptizing, they think Persons ought to be taught before they are baptized.

But

But the Order of Words is no Rule for the Order of Things. Besides, the Place is not well translated; for what we read, *Teach all Nations*, is, in the Original, *Disciple*, or *make Disciples*, as has been fully proved by learned Men. I request all who were baptized in their Infancy, to pray for their mistaken Brethren, that God would please to bring into the Way of Truth all such as have erred, and are deceived; that as we have but one Lord, and one Faith, so we may have but one Baptism. This is added for the Instruction of such as live like Heathens without Baptism.

Of CONFIRMATION.

This naturally follows the Office of Baptism, and is in pursuance of that great Vow. The Practice is as ancient as the Apostles: St. Paul laid his Hands on the Baptiz'd at *Ephesus*, and confirm'd them, *Acts 19. 6*. Though the *Samaritans* had been converted and baptiz'd by *Philip* the Deacon, they did not receive the Holy Ghost, 'till St. Peter and St. John had confirm'd them. *Tertullian*, who liv'd in the second Century, says, that they laid on Hands after Baptism, to invite the Holy Ghost. St. Cyprian has these Words; *Upon those who have been baptized in the Church the Holy Ghost is invocated and poured out, Prayer being made over them, and Hands laid upon them*. We have the Consent of the whole World in this Matter. The *Lutheran Churches* allow it; 'tis practis'd in the Church of *England*, which pays a just Veneration to all ancient and good Customs: *Calvin* commendeth the Use of it, and *Baxter* hath written a Treatise in its Favour; and yet, alas! 'tis too much neglected, to the grief of all good Men. 'Tis certainly a great Sin to despise it, or wilfully to neglect it, because it conduceth to the Increase of Christian Piety, as procuring the Holy Spirit to assist all in their Duty. It confutes the *Anabaptists* in their clamouring against us for baptizing Children before they understand:

For,

For, we have Baptism to secure us in case of Death; and Confirmation is the same Security they pretend to, who defer it till riper Years. If you are a God-father, be careful to discharge the Bond you have enter'd into; let the Youth read over often the Office of Baptism and Confirmation.

When the vigilant Pastor therefore hath by Baptism wip'd out Original Sin, and wrote our Names in the Book of Life, we being come to riper Years, and a fit Capacity of professing our Faith, the holy Bishops impose their Hands upon us, and confirm and cherish our growing Belief. They procure for us, by their fervent Prayer, a fit Degree of God's Grace and Holy Spirit, that we may be so brought to the Obedience of his Word, that at last we may obtain everlasting Glory. Now, according to our Actions here, so will our Lot or Portion be happy or miserable to all Eternity. Confirmation puts us in mind how shameful it is to dishonour the Christian Name, when we have openly in the Church declar'd our Resolution to live and die in the Faith of Christ. If all that have been baptiz'd could give an Account and Reason of their Faith, and were then presented to the Bishop for Confirmation, they would consent to the Promise their Sureties made, and vow to perform all they undertook for them; this would draw down the Assistances of God's Holy Spirit, and may dispose him to pity the Frailties to which Surprize may expose them, giving them such a Portion, as is requisite to support them under the forest Trial.

The PRAYER.

I Bless thy Name, O God, that I was in my Infancy dedicated to thee in Holy Baptism; wherein I was made a Member of Christ's Church, and entitled to

to the Glories of thy Kingdom; O grant, that I may perform what I have promis'd, and continue in the same to my Life's End. I am unable of my self to help my self; mercifully grant, that thy Spirit may be to me a Spirit of Holiness, to cleanse my defiled Nature; a Spirit of Counsel, in all Difficulties; of Discretion, in all Doubts; of Courage, in all Dangers; of Constancy, in all Persecutions; of Comfort, in all Troubles; more especially in Times of Sicknes, and in the Hour of Death. I humbly beseech thee that I may have Grace to follow the Example of thy happy Servants, who walk'd before thee in Steadfastness of Faith, and Godliness of Life, that at the last Day, I with them, and they with me, may attain to the Resurrection of the Just, and have eternal Rest with all the Faithful. Grant this, O Father, for Christ his sake. *Amen.*

Of the LORD'S SUPPER.

MEDITATION.

I Cease to wonder that the Devil is so fierce an Enemy to the Use of the Holy Sacrament: For he knows of what avail it is to attain that Blessedness, from which through restless Pride he fell. The

Sacra-

Sacrament is justly esteem'd the greatest Blessing given us in this Life: and we can in nothing more shew our black Ingratitude, than by neglecting to do this in Remembrance of our Saviour. Dearest Jesus! but for thee I had been eternally undone; O how great was thy Love to poor Sinners! Thou was pleas'd to submit to all the sinless Miseries of human Life; and didst permit thine Enemies, when arm'd with Rage and Fury, to lay their sacrilegious Hands upon thee; and when they had bound thee in a cruel Manner, and wickedly reviled thee, thou reviledst not again: But further, O dearest Saviour, thou wast by wicked *Jews* pronounced guilty of Death, and condemn'd by *Pilate*, and being stripped naked in the Palace, thou didst suffer thy tender Flesh to be torn with Scourges: Nor ended their Malice here, they fasten'd a Crown of Thorns upon thy blessed Head; and then, O immaculate Lamb of God, how like a harmless Sheep wert thou led to the Slaughter! At *Golgotha* thou didst hang on the Cross, thy Hands and Feet pierced, thy precious Blood shed in great Abundance; and then, O Saviour, didst bow thy sacred Head and give up the Ghost, and die, that we might live for ever. O

may

may this Love of thine kindle such a Fire of Love to thee in my Heart, as may break forth into a vehement Flame, and burn up all my cursed Sins and Corruptions. A due Sense of this Love is enough to mollify a Heart more hard than Marble. O who can think on the wounded Body of our Lord, and not have his Soul wounded? Who can view his pierced Side, without a Heart pierced for those Sins which caused it? Tell me, my Soul, who ever wish'd thee so much Good? What have our best Friends done for us, in comparison of this Charity? Our blessed Lord bespeaks us, as well as the Daughters of *Jerusalem*; Weep not for me, but for your selves; not for my Sufferings in a fruitless Compassion, but for your selves, and your Sins, in a hearty Contrition. He desires no other Return than our following his Steps, that we may at last arrive at his Glory.

The PRAYER.

O Merciful and blessed Lord, who for the Memorial of thy bitter Death and Passion, hast ordain'd a Sacrament in thy Church to commemorate thy Sufferings, and to seal to our Souls the Benefits we reap thereby; I will not prefer Sin
and

and Satan before Christ and his Glory: To all thy Favours, Lord, so kindly shewn, I beg this once more; soften my stony Heart into a tender Sense of thy great Goodness, that I may put my Soul in order when I approach thy Altar, that thou mayst accept of me, and my coming. O let the Cry of thy Son's Blood speak better Things than the Blood of *Abel*. Help me to serve thee uprightly, and enjoy thee eternally, for Jesus Christ his sake. *Amen.*

The Sacrament of the Lord's Supper being the highest Act of religious Worship, and yet so generally and shamefully neglected in Country Parishes, I think it requisite here to be very particular, and shew, with what rais'd inflam'd Devotion, with what filial Love and Obedience, with what Temper of Mind and Body, it becomes you to commemorate a crucified Saviour.

Many excellent Treatises have been written on this Subject; but some of them strain the Duty so high, and the Preparation that is required in order to it, that they rather terrify People from receiving, than press home the absolute Necessity of it. So that unreasonable Scruples in some, and a general Coldness, as to all Matters of Religion, in others, have hitherto hinder'd the reviving this primitive Part of Devotion among us. For, notwithstanding all gracious Calls and Invitations, yet there are many, and they too such as seem to be honest Men, and to be serious in religious Matters, who have never yet communicated. Therefore, that I may leave no one unsatisfied, I will endeavour, with as much Brevity as the important Subject will permit, to sum up what I have to say in the following Particulars.

1. To

1. To give a plain Account of the Nature of the Sacrament, and the End for which it was ordain'd.

2. Shew, that all Christians of riper Years, *i. e.* about sixteen or seventeen Years of Age, are strictly obliged to communicate.

3. Answer the several Pleas made by the Ignorant, or the Wicked, for the Neglect of it.

4. Give Directions how you must prepare your self to be a worthy Receiver.

5. What you must do, if you are really straiten'd for Time, and can't go through the whole Examination, Confessions, &c.

6. What ought to be your Behaviour after, till the next Celebration, and so through the whole Course of your Lives.

1. Concerning the Nature of the blessed Sacrament, and the End for which it was ordain'd. Know then, that the Lord's Supper is a Memorial, or Commemoration of Christ's Death: So by this sacred Action we record and **keep it** in mind, till he come again to Judgment; such a sensible Sign being much more likely to **keep** a lively Impression, than if it had been barely recorded in History. The Bread represents our Lord's Body; the Wine, his Blood; the breaking of the Bread, the Torments he endur'd on the Cross, and the wounding of his sacred Body; the pouring out of the Wine, is a most lively Figure of the shedding his most precious Blood.

In the Lord's Supper we swear Fealty and Homage to the King of Heaven and Earth; and, as well as in Baptism, engage to be his faithful Servants and Soldiers to our Life's End. The Church also doth render most solemn Thanks and Praise to God the Father, for his inestimable Love in the Redemption of the World, by the Death and Passion of his dear Son; and to Christ himself, who gave his Body to be broken, and his precious Blood to be shed for us.

This

This we our selves are to do, when we receive the Holy Sacrament: God, in the conscientious Discharge of this Duty, and devout Participation of the Holy Communion, hath promised, that thereby all the Benefit of our Saviour's Death shall be sealed, and applied to every faithful Receiver. Observe, all these Benefits are conferred in the Sacrament only on the *faithful Receiver*. If *Judas* did outwardly partake of this Sacrament, Satan did but the sooner enter into him; for he receiv'd with a Heart full of Treachery, Covetousness and Malice. But if we receive worthily, this will fortify the Soul with Power to resist Sin: Our Souls being refreshed with this spiritual Wine, all the Enemies of our Salvation shall fall before us.

2. *All adult Christians are obliged to receive the Sacrament.* No Persons are incapable of this Ordinance, but Children, distracted Persons, or such as are under the Censure of Excommunication. St. Paul (whose Authority ought to persuade us to the Practice of any Christian Duty) charges it upon us: But if we require a more express Command for Christians, what can be more positive than,

Luke 22. 19. Do this in remembrance of me?

This is a Command, and it is the Command of Jesus Christ, the Author of this Holy Institution, whom we profess to believe to be God: We call him *Lord and Master*, which implies Power and Authority over us; but all this is only to mock him, if we do not look upon our selves obliged to do what he commands. Our Saviour said to the *Jews*, *Why call ye me Lord, and do not the Things which I say?* 'Tis our Duty, therefore, to obey the Commands of Christ; though never so numerous, never so difficult; otherwise, we are no Christians; or, which is worse, disobedient and disloyal Subjects to our *Lord and Master*.

As we can't at all be Christians without Baptism, so we may as well renounce the former Title, if we come not frequently to the Lord's Supper: For, it is

to our Godfather and Godmother that we owe our Baptism (and consequently the Name of a Christian) who carried us to the Font whether we wou'd or no. But if we wou'd be truly such, we must shew it by joining in this holy Ordinance.

The Christian, therefore, that lives all his Days without receiving the Sacrament, is no more a true Christian than a *Jew* or a *Turk* is; and yet I tremble to say, how many Thousands go out of the World, without owning their Faith in our crucified Lord. What a base and shameful Ingratitude is this, not to remember the stupendous Blessings purchased for us by the Death of Christ?

But farther, This is not only an expresse positive Command of our Lord and Master, of our Friend and Benefactor; but it was his last and dying Command. *St. Paul* says, In the same Night that he was betray'd, he took Bread and brake it: How moving, how tender and pathetick is this Expression? The last Words of a dying Friend, are usually most strictly observed by Us. Now since this is the Command of our Master who was just going to die for us, and we neglect it, we justly deserve to be thrown back into that State of Slavery and Bondage, from whence, by his Death, he has delivered Us.

But this Friend, who laid down his Life for Us, desires nothing in return but what is yet for our further Advantage; he desires us not to forfeit that Happiness which he has purchased for Us by his Death; which brings me to a second Motive to persuade Us to receive the Sacrament.

The Danger of neglecting it.

We are, in this Life, surrounded with Variety of Temptations, no Condition of Life being free from the Assaults of our spiritual Enemies; and we have Reason to bewail, that so many thousands are ensnar'd by their Attempts, and prevail'd upon to sin against God.

God. Now when we are justly humbled at the Sight of our Sins, the best way to have our Pardon sealed, is to represent to the Father our Saviour's bitter Passion; that not for our own Sake, but for his Sake and Merits, he would be propitious to us miserable Sinners. Look round the World, and say, What Promise is equal to the Advantage of this gracious Vouchsafement?

For in this Eucharistical Sacrifice our baptismal Vow is renew'd, our Faith strengthen'd, good Desires kindled, fresh Supplies of Grace are given. To this was owing the fervent Charity of the primitive Christians, their Stedfastness in the Faith, and their Zeal for Martyrdom. 'Tis this that will afford you Benefits more than you can number, and greater than you can conceive.

Set before your Eyes the dreadful Example of those, who by slighting and forsaking this Memorial of Christ's Death, have fallen into *dammable Heresies*, *denying the Lord that bought them*; or else abandoning themselves to all manner of wicked Works and Lewdness, of which we have too many sad Instances in the World. On the contrary, if we consider well, we shall find them to be the most devout and rational Christians, and the best People, who do most frequently communicate.

Therefore 'tis the Command and Practice of our Church, to engage her Members to receive three times a Year at least. In many great Towns in *England* we have Monthly Communions; nay, in many Churches, every Lord's Day.

Men are not so very secure, so rooted in Faith and Love, but they want constant Help and Assistance, which is afforded them in this Holy Sacrament; which if we did constantly attend (if we have an Opportunity) every Month of our Lives, then might we expect Pardon of our Sins, and all other Benefits of Christ's Passion.

Another

Another Motive is, the

Pleasure.

The humble and devout Receivers find their Hearts transported with Ecstasies of holy Joy, and Ravishment of Delight, in a due Performance of this heavenly Duty. Let the pious Christian, who comes with Humility and Devotion to the Sacrament, say, Whether he has not felt an inward Delight? Whether Jesus has not been known to him in breaking of Bread?

But not only sublime and heavenly Delight, but also what usually moves you in the Country, and is another Argument to persuade, is,

The Advantage that attends on this Duty.

How is it, that we don't all, like wise Merchants, flock thither where is the greatest Hope of Gain? Why do we not learn this Wisdom from the Poor among us, who constantly wait where the most bountiful Alms are given? That is, why do not all sincere Christians repair to that Ordinance most diligently, where the greatest Good may be had both for Soul and Body?

Had our blessed Saviour, to the end that we may obtain this great Treasure, ordained long Pilgrimages, hard Fastings, to sell all our Goods and give to the Poor, to endure sharp Penances, &c. and on this Condition only to make us Partakers of this Holy Sacrament; yet all this and more we might most joyfully to have underwent, if we might be Partakers of so excellent and effectual a Means of promoting our everlasting Comfort and Happiness.

I am amaz'd how any, who are called Christians, can think themselves dispens'd with from this holy Ordinance; and therefore I proceed now to consider the several

Excuses or Pleas

Urg'd for the Neglect of Receiving the Sacrament of Christ's

Christ's Body and Blood. Indeed no Pretences whatever can justify a Christian's Neglect of this Command of our Saviour; and it must be own'd, that all those which are usually brought, are weak and impious.

The several Pleas made for the Neglect of the Holy Sacrament, are

1. Multiplicity of Business.
2. A sinful Life.
3. Ignorance, or having Doubts and Scruples.
4. A hard Heart, not able to relent.
5. They who come, are not better.
6. That frequent Receiving will diminish the Reverence due to the Holy Institution.
7. Our Custom of Kneeling favours of Adoration of the Host.
8. I am not in Charity, and am afraid.

The first Plea or Pretence *for the Neglect of receiving the Holy Sacrament*, is Multiplicity of Business. This indeed is the most common and general Pretence for not coming to the Holy Altar, but 'tis a very wicked and scandalous one: Men can find Time enough to follow their worldly Profits and Pleasures, but to enter into the serious Business of their Souls, they have no Leisure; other Matters take up all their Time. Our Saviour, to encourage us to let spiritual Concerns have the first Place in our Thoughts, assures us, that if we be careful to serve God in the Way he prescribes, he will bless us in our temporal Concerns; so that to be religious, is the most likely Way to thrive in this World. Therefore, besides the Wickedness of this Pretence, we see how false it is: But suppose it were true, that to prepare our selves for the Sacrament as we ought, would a little incommode our temporal Concerns; ought we not rather to lose some Advantages here, than to forfeit the Favour of God, and endanger the Welfare of our Souls hereafter?

But

But God in Mercy hath so order'd the Matter, that the greatest Affairs, with a little prudent Forecast, may be manag'd, and yet there shall be Time enough left for the Duties of Religion. Nay, if Men would but employ themselves in examining into the State of their Souls, only at such Times in which they are perfectly idle, they might come prepar'd to this or any other religious Duty.

These very People, who complain they want Time, can find Leisure for Recreations, for Visits, for idle Discourse, or what is worse, for Slander, and Calumny; but when our Saviour invites them to his Table, they have no Time. If for the sake of Business, or Diversion, we put by the Celebration of the Sacrament, we openly declare to all the World, that we love our Bodies better than our Souls; our Friends more than God; and Earth more than Heaven.

A second Pretence made against the receiving the Sacrament, is, *A bad Life.*

This is fully answer'd in the Exhortation at the Warning before the Communion, in these Words: "If any Man say, I am a grievous Sinner, and therefore am afraid to come, *wherefore then do you not repent and amend?*"

'Tis intolerable, that any one shall think that one Sin can atone for another.

Indeed, the Lord's Table is no Place for a Man that is wicked, and designs to go on in his Wickedness: The Sacrament is a Token of Pardon and Reconciliation; and what has the obstinate Rebel to do with the Favour of his Prince? Christ indeed came into the World to receive Sinners, that is, such Sinners as are changing their Minds, and resolve to repent. 'Tis not the humble returning, but the obstinate Sinner, that must keep from the Lord's Table; and he, if he lives and dies in his Sins, as certainly as God is true, shall be excluded from the Kingdom of Heaven.

And

And as some excuse their coming to the Sacrament, on account of their Sins past, so others dare not come for fear of falling into Sin after they have receiv'd it.

Ans. It must be own'd, that wilful and deliberate Sins, after our Vows made at the Sacrament, are a great Aggravation of our Sin, but do not render it unpardonable.

Tho' God requires, after you have been at his holy Table, your utmost Care to avoid Sin, yet he does not expect you should live entirely free from it. The *Corinthians*, we know, were guilty of Failings after the Communion. Could we after the Sacrament live sinless, we need only receive it but once in our Lives; but the Sacrament is appointed as a Means to strengthen us more and more against Sin. When therefore we relapse into foul Crimes, we must humbly implore Pardon for them, and have Recourse to the Sacrament, which will, in time, enable us to gain the Victory over the Flesh, the World, and the Devil.

Let no Distrust therefore of your Unfitness keep you any longer from the Lord's Table. The sincere acknowledging of this Unworthiness, renders you most worthy. When you own that you *are not worthy to gather the Crumbs under the Lord's Table*, he then assures you, that he is the *same Lord, whose Property is always to have Mercy.*

'Tis a Stratagem of the Devil, to draw Men from the Sacrament, that so affrights them with an unreasonable Conceit of their Unfitness. The Benefits of this holy Ordinance certainly are inestimable, or the great Enemy of our Souls would not take so much Pains to keep us from it, by laying so many Scruples and Impediments in the way; therefore if you shall hear a Voice from within, saying, *Come not to this holy Feast, for thou art a Sinner*; let Faith answer, that *Christ came not to call the Righteous, but Sinners to Repentance.*

If you are a great Offender, the more want have you of a Saviour. In short, the Sacrament was not appointed for Angels, who are pure and undefiled Beings; but for Man, who is a frail Creature, subject continually to Error and Miscarriages. Do you endeavour to be as good as you can; and whenever, thro' Surprise, you have been drawn from the Paths of Virtue, repent immediately, and then be assured, that God will accept of your sincere Endeavours, and forgive your unavoidable Infirmities, and your most deliberate Sins, if you repent of them and forsake them.

A third Pretence against receiving, is Ignorance, not being able to read; or some Doubts, which make you dread, lest you should be unworthy Communicants. But if you are perfectly ignorant in the Fundamentals of Religion, this Ignorance is damnable, and will be a Bar to your going to Heaven, as well as coming to the holy Sacrament. If you have Doubts and Fears, why don't you, as the Church advises, repair to your spiritual Guides for Instruction, who, with Joy and Pleasure, will endeavour to take from you your Ignorance.

If your Estate be in Danger, a wise and expert Lawyer is soon consulted. If you are thrown upon the Bed of Sickness, a Physician is sent for. If you have Perplexities of Mind, and will not use the Means to compose them, you are to charge your Ruin upon your own Head. Your spiritual Guide is appointed to explain the Nature of the Mysteries, inform your Conscience, to confirm your Faith, to direct your doubtful Steps, to give you the Comfort of Absolution; to which, if your own Prayers and pious Endeavours are us'd, you may reasonably hope, that God will restore unto you the *Joy of Salvation*. But perhaps you are not so ignorant as you think yourself; or you mistake the Degrees of Knowledge which are requir'd in a worthy Communicant.

If you know the Author of this Ordinance to be Jesus Christ, and the End of it to be a Commemoration of his Death, the Use of it to renew your Covenant with God, which you made at your Baptism, and the Pardon of your Sins to be hereby sealed, Christians to be united in the strictest Bonds of Love and Charity; if you come with an earnest Desire to encrease daily more and more in the Knowledge and Godliness of Living, depend upon it, that God will graciously receive you.

For a fourth Excuse you say thus; I fear my Heart is hardned; I cannot, like *Mary Magdalen*, weep much, tho' I have much to be forgiven.

I answer; Tho' you cannot mourn so much as others, yet if you forbear Sin, you may be a true Penitent. You grieve that you are griev'd no more, therefore you have not a hard Heart, nor do you wholly want the Grace of Repentance; but you ought to come to this Sacrament to encrease that Godly Sorrow for Sin. The breaking of the Bread, and the pouring out of the Wine, is putting you in Remembrance of a broken bleeding Saviour, and will help to break your Heart, and increase your Godly Sorrow for Sin.

The fifth pretended Excuse you make for not coming to the Sacrament, is this: They who come, don't lead better Lives than they who keep away; and if it does me no Good, I am sure it will do me Hurt.

Ans. How do you know that your Neighbours who frequent the Lord's Table have not repented of their Sins past, or made firm Resolves against them for the Time to come? For the Sight of this holy Office cannot but sensibly touch your Hearts; and if they unhappily start aside like a broken Bow, and fall into presumptuous Sins after, yet still their Condition is better than his who profanely keeps from it, casting off all Regard to God and Religion.

A sixth Pretence against frequent receiving, is, That it will diminish the Reverence due to the holy
Sacra-

Sacrament. Indeed frequent Converse and Familiarity is apt to breed Contempt among Men; but the oftner we use spiritual Things, the greater will be our Veneration for them: The Things of this World fall short of the Enjoyment we propos'd.

But in spiritual Performances we converse with God, whose Perfections are infinite; this will constantly raise our Love and Wonder: They who pray often, learn at last to pray well.

So the oftner we receive the Sacrament, the more does that holy Flame and Fervour encrease. Sins unrepented of, or a constant Neglect of Duty, will always be a Bar to the Influence of Grace. If we come with all the Qualifications requisite, we shall find this divine Ordinance to be the best Means of making us just and charitable, pious and devout.

I know many humble, holy Souls, who every Week commemorate the exceeding Love of their blessed Saviour, abhor any Injustice in their Dealings, who are wean'd to the World, their Passions calm'd, their Patience, like *Job's*, most remarkable; in short, whose warm Affections rise towards Heaven every Week more and more.

Another Objection is brought against receiving the Sacrament, by such who differ from our Way of Worship. Our Saviour and his Disciples, *say they*, at the first Institution, receiv'd in a Table Posture. They fear to kneel, because it favours of the Adoration of the Elements, which we condemn in the Church of *Rome*.

We answer, They who suspect us kneeling to the Bread and Wine, prove their gross Ignorance, or great Malice; for our Church in the Rubrick after Communion-Service, declares, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine.

Our Saviour, according to the Custom of the Ancients in Feasting, used a sort of Recumbency, or leaning on another's Bosom; neither sitting, nor leaning:

But this is no Proof that kneeling at the Sacrament is any ways unlawful. Kneeling is certainly the fittest Posture for all Acts of Devotion; and the *Eucharist* contains in it Praise, Thanksgiving, and Adoration; therefore *we fall down and kneel before the Lord our Maker*; and Mr. *Baxter* says, *Directory* II. p. 3. "If it be lawful to take a Pardon from a King upon our Knees, I know not what can make it unlawful to take a sealed Pardon from Christ in the same manner."

8 The last Plea you urge against receiving the Sacrament, is, *I am not in Charity with my Neighbours*, and therefore cannot come to that Ordinance, which requires so much of *mutual Love and Charity*.

The Sacrament, indeed, is a Sacrament of Love, being left as a Pledge of our blessed Saviour's Love to us, and therefore to be received in *Love and Charity*. 'Tis true, so long as you are in a State of Hatred, or of an uncharitable Temper, you are not fit for this, or any other religious Duty. Whose Fault is it, that you are not in Charity with your Neighbour? To shift off this Duty on that account, is a double Guilt. Besides, what Love can you have for your Saviour (whatever Reverence you pretend for his Sacrament) who for your sake laid down his Life for you, and you will not part with an envious Thought against your Brethren at his request? Shall Christ die to reconcile you to his Father, and will not you be reconciled to your Neighbour, for whom Christ died, as well as for you?' 'Tis amazing that you make your Guilt a pretence for not performing religious Duties. Assure your self, that as long as you are resolved to hate your Brother, you can have no Advantage from Christ's Blood, who charitably died for Mankind, even while they were Sinners. If your Brother, who has offended you, refuses to be reconciled, leave the Guilt upon him; but do you preserve your charitable Temper, and approach the holy Table.

The Love of Christ, one would think, should subdue the Enmity of our Natures towards each other; that
Pride,

Pride, the Cause of almost all Quarrels; that Bitterness of Spirit, that Rancour and Revenge; our Hatred, our Resentments, our Revenge, should be turn'd against our Sins. What a happy World would this be, if the Body of Christians did frequently and worthily receive the Communion? All good Men must love one another, if they often met at this holy Table; they could not, they dared not return Hatred against each other.

This Consideration will, I hope, make you as solicitous as may be, for a speedy Reconciliation with your Neighbour; and you will not look upon that any longer as a Plea to keep you from the Lord's Table.

These are all the Pretences I could ever hear of, for the Neglect of this Duty. All Obstacles being now removed, the Way is made plain; and who now will neglect coming to this Holy Table; nay, neglect their own Salvation, when 'tis so easily obtained? If to obtain this Benefit, God had ordain'd several Fasts, long Pilgrimages, or even shedding of Blood, all these Severities ought to have been undergone, to taste even but once of this sacred Body. But, O Love unheard of! The Preparation is easy, that we may be encouraged the oftner to receive this great Benefit. Happy is your State. Adam, for one Transgression, was driven out of Paradise; and a Cherubim, arm'd with a flaming Sword, was set to keep him from returning to eat of the Tree of Life: But you, living in the Paradise of the Holy Church, are not driven away by an Angel with a flaming Sword, but are invited by the Lord of Angels, to taste often the Tree of Life; for so the Inviter hath promised, *John 6. 5. He who eateth of this Bread, shall live for ever.*

I now come to shew what Preparation is to be made, that you may be a worthy Receiver.

A holy Life, daily walking before God in his holy Ways; your being faithful and diligent in your Calling; exercising your self to keep a Conscience void of Offence both towards God and towards Man, is

the best Preparation: However, you must, when Warning is given of a Sacrament the *Sunday* before, consider the Dignity of the sacred Ordinance, and add to your daily Devotion the Collects following.

The first COLLECT; to be added Morning and Evening all the Week before a Sacrament.

I Thank thee, O Lord, that thou hast wrought in me a Desire to approach thy holy Table; grant I may so partake of those holy Mysteries, that my Soul may be nourish'd with all Goodness; that my dear Jesus may ever *live in me, and I in him*. O give me such a Sense of thy unspeakable Goodness to poor, miserable, sinful Worms, that I may be aw'd into a becoming Reverence; inflame my cold Heart with holy Ardors, that I may be touch'd with godly Sorrow in the more immediate Presence of the great Judge of Heaven and Earth: Subdue my worldly Affections, that I may worthily praise thee here, and to all Eternity.

The Second COLLECT.

Blessed, for ever blessed be thy holy Name, for this Christian Sacrifice provided for me to convey the Benefit of that all-sufficient Oblation once offer'd for the Sins of the World. And though my many and great Sins render me unworthy
of

of this heavenly Feast, yet, Lord, let the precious Blood of my Saviour cleanse me from all my Sins; forgive my polluted Thoughts, my idle rash Words, my wicked, impious Deeds; and give me thy heavenly Grace, that I may resolve for the future to *serve thee in Holiness and Righteousness all the Days of my Life*; that so living in thy Fear, I may die in thy Favour; and at last be number'd among the Saints in Glory everlasting, through Jesus Christ our Lord. *Amen.*

The Third COLLECT.

I Will not presume to come to thy Table, O merciful Lord, trusting in my *own Righteousness*; but in thy manifold and great Mercies, declared unto Mankind in our Lord Jesus Christ; for whose sake give me, I pray thee, such a Preparation of Soul, as to qualify me to approach thy Altar. Accept of the Expiation which thy Son hath made of all my Transgressions, by the Sacrifice of himself, as of a Lamb without Spot or Blemish. Let the Remembrance of my Sins, and of my Saviour's bitter sufferings for them, pierce my very Heart, and engage me for ever to love and serve him who laid down his Life for me.

Cleanse me from all Filthiness of Flesh and Spirit, that I may be a real Partaker of those Blessings which are represented in the Sacrament of Christ's Body and Blood. Strengthen, O God, all good Resolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant which I made in Baptism, and now intend to renew in the holy Sacrament, by dedicating my self entirely, and for ever, to the Service of my blessed Redeemer, who hath loved me, and washed me from my Sins in his own Blood. To him be all Honour and Glory, Thanksgiving and Praise, Love and Obedience, for ever. *Amen.*

This Week apply your Mind to Divine Subjects, so as to stir up all the Faculties of your Soul, vigorously to prosecute this high Duty.

At all Times and Places, the Use of these Ejaculations will keep your Mind in a devout Frame.

LORD, what is Man, that thou art mindful of him; or the Son of Man, that thou regardest him?

Thou madest him lower than the Angels, to crown him with Glory and Worship.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

Let

Let the Words of my Mouth, and the Meditations of my Heart, be now, and evermore, acceptable in thy Sight, O Lord, my Strength and my Redeemer.

Your daily conversing with Earth, you know, will weaken your Knowledge of Religion, if 'tis not refresh'd by Meditation. Who can hear the Voice of Conscience in the Noise of the World? 'Tis your Duty, indeed, to provide for your self and Family by Labour; but this must not take up all the Vigour of your Mind. You have a higher and a noble Part, that deserves your Care; that immortal Part (worth more than the whole World) which, 'tis to be hoped, will converse with Spirits in heavenly Blis for ever.

Think not only on all your Sins, but on the Aggravations of them; how often, how inexcusable, against how much Goodness of God, how many Checks of your own Conscience, or Advice of your Friends, you have committed them. If the Sight of your Sins, the Love of your suffering Redeemer, don't melt you into Sorrow, think on God's dreadful Judgment against impenitent Sinners, and earnestly pray to God for the sake of his dear Son to take away your stony Heart, and give you that godly Sorrow which *worketh Repentance to Salvation.*

On Friday before a Communion.

Unhappy Man! who cannot live without Sin, nor hope for Pardon without Repentance: Therefore, on this Day sit as a severe Judge; examine your every Thought and Word, and strictly search every Deed, condemning your Transgressions to their just Penance, and imploring the Mercy of Heaven for all that is past.

If you have examin'd your self, and confess'd your Sins every Day at Morning and Evening Prayer,

then Examination at this Time will not be laborious: And nothing can be of greater Use, than frequently to call your self to a strict Account, comparing your Actions with the Laws of God; if this was duly perform'd, the Seeds of Vice could not take deep Root in your Heart. But many, who get their Livings by the Sweat of their Brows, who are Servants, and cannot command their own Time, complain they han't Opportunity for this Examination; but severe are those Masters, who hinder them from this great and good Work: I am sure 'tis their Interest to allow them time; for how can those Servants be idle, unfaithful, or disobedient, who just before made strong Resolves against all these Sins?

But if covetous Masters will not allow their Servants time to prepare for religious Duties, this Examination may be perform'd the *Sunday* before; or an Hour any Morning or Evening in the Week may be procured. Besides, in the Fields, or at the Plough, or working at a Trade, Men may reflect on their Lives past: But want of Time is generally a frivolous Pretence; for they can find Leisure for Idleness, for reading ill Books, and profane Ballads, &c. which taint the Mind, and render it averse to all holy Duties.

Therefore make no Excuses, but be humbled and sorrowful, that you have not consider'd these Things sooner; beg of God, who alone searches the Heart, and tries the Reins, to discover to you all the Evils and Deceits of your own Heart, and then *judge your self here, that you be not condemned hereafter.*

Having meditated for some time on the Wonders of Christ's Love, and reflecting on your self and your Sins past, endeavouring to bring your Soul to Godly Sorrow, fall on your Knees, and humbly and fervently repeat this

L I T A N Y,

Which contains Heads of Self-Examination of Sins committed against, 1. God, 2. Your Neighbour. 3. Your self.

Petitions for the Virtues which should adorn the Soul before we approach the holy Altar.

LAY your Hand upon your Heart, see if it beats as quick now you are thinking of Heaven, as it did when your Thoughts were upon the Earth.

God and your Conscience require, that you consider the State of your Soul for what is past; of your Will and Affections for the present; of your Resolutions for the future. By a devout and deliberate repeating this Litany on your Knees, you will see the State of your Soul. When you find your self guilty of any Sin, stop and say, Lord have Mercy upon me, and pardon this Crime.

L I T A N Y.

O GOD, the Father of Mercies,
Maker of Heaven and Earth,
Have Mercy upon me miserable Sinner.

O God the Son, Redeemer of Mankind,
the Fountain of Peace and Pardon,
Have Mercy upon me miserable Sinner.

O God the Holy Ghost, Sanctifier,
Comforter, and Perfecter of the Faith-
ful,

ful, who alone canst guide and assist me,
Have Mercy upon me miserable Sinner.

O God, who preservest me every Moment; who hast redeemed me by the Death of thy Son, and sanctified me by the Grace of thy Holy Spirit; who hast given me all the Means of Salvation, and prepared a glorious Inheritance for me,
Have Mercy upon me miserable Sinner.

SINS *against* GOD.

From Infidelity, and Distrust in thy Mercy, O God; from murmuring at thy Dealings with me; from being impatient under thy afflicting Hand, and disobedient to thy just Commands:

Deliver me, O Lord.

From blasphemous and wicked Thoughts and Discourses; from taking thy sacred Name in vain; from mispending the Lord's Day; from Coldness, Wanderings, and Indevotion in my Prayers:

Deliver me, O Lord.

From putting off my Repentance from Day to Day; from resisting the good Motions of thy Holy Spirit: from tame-
 ly

ly hearing others blaspheme, or any ways dishonouring thy holy Name:

Deliver me, O Lord.

From despairing of thy Mercy, or presuming groundlessly on thy Goodness, going on in wilful Sin, or fearing Man more than thee, O God; from want of Zeal in thy Service, and Cowardice in not standing up for thee against Evil-Doers:

Deliver me, O Lord.

From Neglect of reading the holy Scriptures, in order to learn my Duty; from being careless and remiss to practise what I hear or read; from absenting my self from the Lord's Table, or coming without a due Preparation of Soul, or neglecting to keep the Promises I made, when I did receive:

Deliver me, O Lord.

SINS against your Neighbour.

From dishonouring my Parents, Magistrates, and all in Authority, by being refractory and disobedient to their lawful Commands; from being unfaithful in what is entrusted to me, whether by the Living or the Dead; from drawing Men
to

to Intemperance or other Vices, which may bring Diseases or Death upon them,

Deliver me, O Lord.

From Fraud and Oppression; from Theft, Treachery, or Lying; from Rail-
ing and Slander; from doing Hurt in any
kind to my Neighbour:

Deliver me, O Lord.

From malicious Spight and Revenge;
from ill Wishes and Curses; from bear-
ing false Witness to his Hurt, and covet-
ing his Goods:

Deliver me, O Lord.

From Ingratitude to those who have
done me good; from Uncharitableness to
the Poor; from drawing others to Sin by
my Example or Persuasion; from flat-
tering them in their Faults, and not re-
proving them when they do amiss:

Deliver me, O Lord.

SINS against your self.

From being puffed up with a high
Conceit of my self on the Account of
Wit, Beauty, Clothes, or Estate, or of
my Holiness; or being intemperately
fond of the vain Applause of the World;

or

or committing Sin to avoid Reproach from evil Men:

Deliver me, O Lord.

From Pride and lasting Anger; from an immoderate Desire of Riches or sensual Pleasures; from Discontent in my present Condition, and envying the Prosperity of others:

Deliver me, O Lord.

From mispending my precious Time in Eating and Drinking, in Pleasure or Idleness: From Lasciviousness, Lust and Fornication; from unchaste Songs and Stories, and from idle and lewd Companions:

Deliver me, O Lord.

From a Neglect of resisting Temptations, or not weighing the Lawfulness of my Deeds by God's Holy Word; from not being careful to examine often the State of my Soul, that I might repent of the Bad, and give God the Glory for the Good:

Deliver me, O Lord.

PETITIONS for GRACES.

I miserable Sinner beseech thee to hear me, O Lord God, that it may please thee to give me a hearty Repentance for all
the

the Errors of my Life past; to work in me a sincere Resolution, to amend my Life for the Time to come; to have Compassion on the Infirmities of my frail Nature; and in all Dangers, Trials and Temptations, to strengthen and relieve me:

Hear my Prayer, O Lord.

Grant I may avoid the Sins I have committed, and perform the Duties I have neglected, that I may keep my Vows and Resolves of Amendment; or if I unhappily start aside, like a broken Bow, I may immediately recover, and go on in my Way to Heaven:

Hear my Prayer, O Lord.

Give me a lively, active and vigorous Faith; such a Belief of thy Word; such a Trust in thy Mercy, as may produce a constant Obedience in me:

Hear my Prayer, O Lord.

Grant I may truly remember and reflect upon my Saviour's Sufferings with most tender Resentments; with the highest Thankfulness and Love; that I may in some measure be fit to meet him at his holy Table, who, by his Death, hath saved from the Power of Sin, and the Wrath of God, every penitent and grateful Receiver:

Hear my Prayer, O Lord.

Grant,

Grant, that as this blessed Feast was design'd to encrease holy Love and Charity among the Faithful, that I may relieve the Poor and Distressed; that I may forgive all the World, rendring Good for Evil, and endeavour, as much as in me lies, to promote their temporal and eternal Welfare:

Hear my Prayer, O Lord.

Be pleased to have Mercy upon all *Jews, Turks, Infidels and Hereticks*, to take from them all Blindness, Pride and Contempt of thy Word; and enlighten the Eyes of all that sit in Darkness, and the Shadow of Death; and fetch all wandring Souls home to thy Flock, that there may be Joy both in Heaven and upon Earth:

Hear my Prayer, O Lord.

Vouchsafe to defend the Cause of Orphans, and desolate Widows; and to have Pity on all that are under any Calamity in Body, Mind, or Estate; give them Wisdom to make a spiritual Advantage out of what thy Hand hath laid upon them:

Hear my Prayer, O Lord.

Give me true Humility, the Ornament of a meek and quiet Spirit; a Contempt

tempt of the World; a Love for Heaven, and heavenly Things; that I may procure thy Favour, and be render'd amiable in the Sight of all Men:

Hear my Prayer, O Lord.

Give me, O Lord, the Spirit of Temperance and Sobriety, that I may use thy Creatures to the Purposes they were design'd; and not, like *Esau*, prefer Meat before a Blessing: Bring my Appetites in Obedience to Reason, that I may hunger after the Food of Angels; and account it Meat and Drink, and Pleasure, to do thy Will, O God:

Hear my Prayer, O Lord.

Give me Grace to abstain from all Appearance of Evil; to own my Saviour Christ and his Religion, in the midst of a sinful Generation; and by a sober, holy Life, to adorn my Profession:

Hear my Prayer, O Lord.

Grant that I may strive manfully against the Flesh, the World, and the Devil; and preserve my Soul and Body in Holiness; and have a Love of thy Honour and Glory, above all the Riches, Wealth, and Pleasures on the Earth:

Hear my Prayer, O Lord.

Grant

Grant that under all the Afflictions of this Life, sent to prove the Excellency of my Virtue, as Poverty, Sickneſs, or Reproach and Slander, I may ſhew the Strength of a Chriſtian, by my Patience, to thy unerring Conduct:

Hear my Prayer, O Lord.

Grant that I may not employ my Thoughts in contriving any hurtful Things: That I oppoſe them when they firſt ariſe, and not conſent unto them; that my Soul and Body may be pure and clean, fit for the Habitation of thy holy Spirit:

Hear my Prayer, O Lord.

Grant, ſince I ſhall be juſtified by my Words, and by my Words I ſhall be condemned, that I may govern my Tongue; that no profane Swearing or Curſing; no obſcene Words, that may corrupt pure Minds; no angry or injurious Expreſſions, may proceed out of my Mouth:

Hear my Prayer, O Lord.

Grant that all my Actions may tend to thy Honour and Glory, that with Fervour I may perform the Duties of divine Worſhip; that I may with Diligence perform my honeſt Labour, and exerciſe
exact

exact Justice, love Mercy, and walk humbly before thee :

Hear my Prayer, O Lord.

Let thy Terrors, O Lord, awaken me, and all Christians, out of a lethargical Condition, before we are overtaken by thy Judgments; break thou our stony Hearts, that they may gush out with Waters of Sorrow to bewail our ill-spent Lives. Take from us all Prejudice against, and Contempt of, thy sacred Word and Ministry; and pity us, who have no Pity on our selves :

Hear my Prayer, O Lord.

Grant me Grace, that I may instruct my Friends [*name Children, Relations, or Servants*] in temporal and spiritual Affairs, that I may save those for whom Christ died; that I may diligently and faithfully perform the Trust committed to me; that by thy Mercy, I with them, and they with me, may be numbred among the Saints in Glory everlastingly :

Hear my Prayer, O Lord.

Grant I may faithfully perform the Duties of that Station thy Providence hath placed me in, and be ready to obey all the Inspirations of thy Holy Spirit; that so conquering all the Trials, (especially

cially the Sin that doth most easily beset me) I may at last have a part in the blessed Resurrection of Life and Glory:

Hear my Prayer, O Lord.

O Lamb of God, that takest away the Sins of the World,

Grant me thy Peace.

O Lamb of God, that takest away the Sins of the World,

Have Mercy upon me.

O Lamb of God, that takest away the Sins of the World,

Send thy Holy Spirit into me.

Save me thy Servant, O Lord,

And send me Help from thy Holy Place.

Still on your Knees say,

HOly, holy, holy Lord God Almighty, thou art of purer Eyes than to behold Iniquity: Woe unto me, therefore, Woe unto me, that I have inclined unto Wickedness with my Heart: But I, thy wretched and unworthy Servant, in all Humility confess my self a sinful and polluted Creature. I accuse my self of ill Thoughts which I have conceived; [*consider and name the Sins:*] of the wanton

ton and evil Words which I have spoken; [*consider and confess them:*] of the naughty and ungodly Deeds which I have committed; of idle and careless Sins, of wilful and deliberate Sins, [*name them.*] But, O gracious Lord, pity, cleanse, and forgive me for thy Mercies sake.

Accept, in thy abundant Compassion, I humbly beseech thee, my unfeigned Sorrow for all my Sins pass'd; and grant that I may never so presume on thy Favour, as to despise the Riches of thy Goodness; but that thy Forbearance and Long-suffering may lead me to Repentance and an Amendment of my sinful Life, to thy Honour and Glory. *Amen.*

I Am grieved, O my God, I am grieved passionately, that ever I should so offend thee, that I, the Work of thy Hands, have sinned against thee, my Maker, my Father, and my Judge; that I, the Price of thy Blood, have sinned against thee, my Jesus, who hadst so much Love for me as to die for me; that I, the chosen Temple of thy Holy Spirit, have sinned against him who sanctified me: For this I grieve and mourn, and am still grieved, because I can grieve no more.

O that my Head were Waters, and my Eyes Fountains of Tears, that I might weep bitterly for my Transgressions! O Lord, break this hard Heart of mine: for thou only canst do it, and melt it into Tears of Contrition. But, alas! all the Tears I can possibly shed, cannot wash away one of my foul Sins: No, 'tis thy Blood alone can do it. In defect, therefore, of my own Tears, I offer thee, O heavenly Father, the Blood of thy own well-beloved Son; for his sake be merciful unto me. *Amen.*

O That I had died before my Soul was drawn away from the Paths of Virtue. But, O my God, though I cannot come before thee as an Innocent, yet, if my Heart deceives me not, I can come among the Penitents; for wherein soever I have offended against my Neighbour, I am not sorrowful only, but resolve, to the utmost of my Power, to make Satisfaction. But for my Sins against thee, O God, I have nothing to answer. My Comfort is, that thy Blood, O blessed Jesu, hath satisfied for me, and one Drop of that precious Blood is enough to wash away the Stains of a thousand Worlds.

But

But then, shall I continue in Sin that Grace may abound? God forbid. I resolve (by the Grace of thy Holy Spirit) to take heed to my Ways; and to love thee, my God, above all the Pleasures and Interests of my Life; and because I am weak of my self, be pleas'd to confirm me in these good Purposes. I do this Day in thy Sight, and in the Presence of the holy Angels, who attend in the Conversion of a Sinner, firmly resolve never to fall again into the Sins I now repent of.

I no longer beg for the Enjoyments of this World; neither Power, nor Honours, nor Riches, nor Pleasures. No, my God, dispose of these fading Treasures where thine infinite Wisdom plearest. Give me only Pardon and Mercy. O my Soul, why then art thou cast down? If thou art sincere, thy Saviour speaks these comfortable Words; *My Son, be of good Cheer, thy Sins are forgiven thee.* And now, behold, my drooping Soul revives, and breaks forth into Hymns and Praises, and Hallelujahs, for a Mercy I could not hope for, because I could not deserve, and a Mercy which was denied to the Angels that sinned.

Let

Let this happy Day, O my God, be noted in thy Book; and here, upon my bended Knees, I humbly pray that I may live and die in these Resolutions.

Lord, bear my Prayers, and let my Cry come unto thee. Amen. O Lord God, Amen, Amen.

If on *Friday*, tho' 'tis the most proper Day, you are unavoidably engag'd, this Examination may be made sooner, or when you can spare Time. Servants, and Day-labourers, may do it the *Sunday* before; but 'tis best towards the End of the Week, that the pious Impressions made by it on the Mind, may not wear off before you receive.

Saturday, add this to Morning and Evening Prayer.

Look down, O Lord, with thy wonted Mercy, on the Confusion of my troubled Breast: I tremble to think on my own Folly and Madnes, when I consider how treacherously I have betray'd my own Soul, and hearken'd to the World, the Flesh, and the Devil, to hasten and increase my own Damnation. What shall I say unto thee, O thou that art the Judge of all the World? If I look up to Heaven, and consider the Majesty of my great, my holy God; and from thence draw my Eyes on my self, viewing my own Vileness, I am horror'd by

afraid. Thou kindly inviteſt me to come to thy holy Table; If I reſuſe that gracious Invitation, I forſake my own Mercy and Happineſs; if I come unworthily, I am ſtill miſerable, and ſhall be puniſh'd for bringing ſo polluted a Heart, to ſo pure and heavenly a Feaſt. What ſhall I do, ſince Dangers threaten me on both ſides? I will fly to thee, my God; and that my Approaches to thee in this bleſſed Sacrament may be profitable to my Salvation, give me, I beſeech thee, a due Senſe of the Greatneſs of the Myſtery, and the Excellence of thy Mercy in it; and then fill my Soul with pure Affections, with earneſt Longings; with godly Sorrow; with firm Reſolves; with profound Reverence, and ardent Devotion; that my Heart may be a clear, tho' homely Receptacle for my Saviour, ſuch as he will not diſdain; and I ſo well a diſpoſed Gueſt, at this divine Feaſt, that thou, O Saviour, may'ſt bid me welcome to thy Table, and the Food I receive there, may nourish me to Life eternal. *Amen.*

Sacrament-Day.

Riſe early: This will ſhew that your Mind is ſet upon the ſtupendous Bleſſing vouchſafed you, of meeting

ing your Saviour at his own Table. Think on it with the greatest Joy, and the greatest Reverence. Retire from the Noise and Cares of Life: Repeat the Ejaculations, and your usual Morning Devotion, as in the Week; to which you may add the Litany, and fill up the Time with reading the Scriptures, the Duty of Man, or some other good Book.

Then ask your self, in the Presence of God, whether you do indeed stedfastly purpose to lead a new Life; without which 'tis the highest Presumption to approach these dreadful Mysteries. If ill Company was the Occasion that you broke your former Vows, resolve for the future, as much as is possible, to avoid it, as you value the Favour of God, and your eternal Happiness.

About an Hour before Church-Time, fall on your Knees, and say,

O Almighty and eternal God, the Author of Pardon, of Life and Salvation, have Pity on me lying in Misery and Shame; in my Sins, and in the Fear of thy Wrath; but, O my God, who delightest not in the Death of a Sinner, and whose Mercy is greater than my Sins, let me not perish in my Folly, nor be consumed in thy heavy Displeasure. Gracious and loving Redeemer, whom I am now approaching with hearty Desires of receiving thee into my Soul, in thine abundant Compassion, accept, I most humbly beseech thee, of my unfeigned Sorrow for all my past Offences; the Re-

membrance of them is very grievous, the Burthen is intolerable. Thou didst, O merciful Lord, accept of *Mary Magdalen's Tears*, the Repentance of *St. Peter*, and the humble Prayers of the poor *Publican*; accept of this my Humiliation; confirm my Resolves, and seal my Pardon. Command, O Lord, a divine Flame to descend from Heaven into my Soul, that my Sins and corrupt Affections may be the *Burnt-Offering* consumed by it.

To that end do I avow, and solemnly renew the sacred Profession made at my Baptism, to renounce unfeignedly the Vanities of the wicked World, the Lusts of the Flesh, and the Suggestions of the Devil. I purpose and fully resolve to honour thee, to serve thee, to obey thee for ever hereafter; giving and dedicating to thee, O merciful and gracious Father, the Faculties of my Soul, and the Members of my Body, to be thy faithful and obedient Servant, without unsaying, revoking, or repenting me, of this my holy and sacred Promise, or any Part thereof. All these Resolutions will I perform by thy gracious Aid and Assistance, my Lord, and my God.

Un-

Unworthy am I a Sinner, even of the common Blessings of Life; yet, O God of all Grace, thou art pleas'd to permit me; to invite me to tread thy Courts; to come to thy holy Table; and to feast on Angels Food. O fill my Heart with Thoughts of Gratitude and Love! for here I may renew that Covenant, which I have so often broken; I may get Strength against my Sins, and sacrifice them all before God at his Altar. O Lord, let the Sense of my Unworthiness always produce in my Mind lively and lasting Acknowledgments of thy infinite Goodness, that I may continue to shew forth thy Praise in the steady Course of a fruitful, thankful, and obedient Life, thro' Jesus Christ, my Lord. *Amen.*

If your Constitution be weak, or any great Inconvenience come from your Fasting the Morning you receive, use your Pleasure; but if you are strong and healthy, 'tis best to abstain from Breakfast: for then your Thoughts will be more fix'd; and you will gain more time to your self, and the consecrated Bread will be, as it deserves, your first Food.

'Till the happy Hour of receiving, be upon your Guard; let no criminal Thought, Word, or Deed, be indulg'd. In order to which, avoid such Company or Affairs as are apt to weaken the good Impressions made on your Mind. Keep your self in such a devout Frame, as may, in some measure, qualify you to meet your Saviour.

Be sure to be at Church before Prayers begin. Be very intent upon each Part of those grave, rational, and moving Offices you join in.

Sermon.

That you may hear with Profit, consider that 'tis, or ought to be, the Word of the great God; fix your Thoughts upon what is deliver'd, and obey.

When Sermon is ended, compose your Mind to great Devotion; let not the Thoughts of this World interrupt you in the sacred Ordinance. Let God's unspeakable Goodness to poor, miserable, sinful Worms, inflame your cold Heart with holy Love. Consider how chaste those Eyes should be, which go to behold the God of Purity; consider how clean that Mouth should be which presumes to eat the Bread of Heaven: How heavenly that Soul, which aspires to an Union with the Body of our Lord.

O Lord, now work in me mightily, that this spiritual Food may prove the Power of God unto Salvation; and grant that in partaking of the Lord Jesus, I may dwell *in Christ, and Christ in me, I may be one with Christ, and Christ with me.*

Go then, go to the sacred Table, and take thy Part of that delicious Banquet. Go all inflam'd with Love, and Joy, and Hope.

When you go to the Altar, fall prostrate, and say,

Assist me, O Lord, with thy Holy Spirit in this heavenly Duty. O touch

touch my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my Affections, raise up my cold Desires, that I may feel the Power, and taste the Sweetness of this heavenly Feast.

O may my Saviour's Sufferings enflame my Soul with Gratitude towards him, that I may bewail and abhor those Sins which occasion'd his Sorrows.

I come, Lord, to offer thee a Sacrifice of Praise and Thanksgiving; to love and adore thee, the God of my Life. For *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy Will they are and were created.*

All own that nothing can be so compleat, so rational, and so moving, as the whole Communion Service. It carries so much of the primitive Simplicity, Gravity, and Piety, that 'tis admir'd even by those who don't use it.

The Sentences which begin the Service are Persuatives to Charity, which is especially to be shewn at this Time, when we remember the infinite Goodness of our Saviour; who from the Throne of Glory, where Seraphims ador'd him, descended on this Earth, and died with Shame and Sorrow, only to save us from the bottomless Pit, and open the Gates of Heaven to all Believers.

These Oblations are to relieve the poor helpless Children and desolate Widows.

Be very attentive, and make a short Meditation on each Sentence.

When you make your Offering.

ALL I have comes from thy Bounty, O Lord, and to thy holy Name be the Glory. As thou didst accept the poor Widow's Mite, be pleas'd graciously to accept this from thy unworthy Servant.

While the Exhortation is reading, attend with great Reverence to the Blessings which are promised to all worthy Communicants.

Repeat the Confession in the humblest Posture, audibly saying the Words after the Minister, with great Sorrow of Heart. I believe there never was, in any human Writings, so lively, full and pathetick a Form of Confession; and the Sinner must be harden'd, if he is not touch'd and mov'd by it.

Absolution.

Be silent, attentive, and in an humble Posture, when the Absolution is pronounced; and earnestly beg of God, that he would be pleas'd to confirm in Heaven, what his Officer declares on Earth.

Sentences.

When the following Sentences are read, make some Reflections on them; as when it is said, *Come unto me, all ye that travel, &c.* say softly,

I Come, O blessed Jesus, I come: the Weight of my Imperfections sink me down; but, Lord, these comfortable Words bring Joy to my Soul overwhelm'd with Grief, &c.

And

And so on all the rest.

After, when it is said, *Lift up your Hearts*, forget all worldly Things, and see that you speak Truth, when you answer, *We lift them up to the Lord*; and well you may, when your Conscience is eas'd, and your Pardon seal'd.

Let your Heart go along with every Word of the Consecration, fix your Eyes upon the Elements; and while the Minister orders the Bread and Wine; joyfully meditate thus.

O Who can but admire that the Son of God should become Food to the Souls of Men! By this Mystery, Bread and Wine are made Spiritual Food, as well as Temporal.

O Lord, I entreat thee, let the Operation of it strengthen my Soul, that it may withstand all the Temptations of the World.

When you see the Bread broke, say,

BEhold, O my Soul, and wonder! thus was thy blessed Saviour's Body broken; break, O my Heart, break, for it is an astonishing Sight!

When the Wine is poured out.

THus, O my Soul, flow'd the Blood of my crucified Saviour. Had not this Blood been shed, there had been no Remission of Sins. Since God's Blood shall cleanse thee, O my Soul, wallow in Filth no more.

After the Consecration.

O Eternal God, grant that the Merits of my Saviour may plead effectually for the Pardon of all my Sins; may the Power of it prevail against the Powers of Darkness. I adore thee, O blessed Jesus, who didst endure the painful Death of the Cross, to deliver me from endless Misery; therefore with all the Powers of my Soul, I love and praise thee for these stupendous Favours.

O Lamb of God, that takest away the Sins of the World, have Mercy on me.

O Lamb of God, that takest away the Sins of the World, grant me thy Peace. Amen.

While the Minister receives in both Kinds himself.

O Let me receive these sanctified Elements of Bread and Wine with Purity and Thanksgiving. Welcome, dear Signs of my Saviour's Spiritual Presence; Welcome, sure Pledges of his Love, and my own Happiness; O that I was a worthy Guest at his Feast of Love! Holy Jesu! speak the Word, and I shall be clean; shall be whiter than Snow, and be meet to receive the consecrated Elements.

Come

Come then, my Soul, open thy everlasting Doors, and let the King of Glory enter in. If the Place is not worthy of so divine a Guest, thy Entrance, Lord, shall make it worthy. Enter then into my humble Spirit, and reign over all my Faculties. O may my Beloved be mine, and I his, to all Eternity. *Amen, Amen.*

Before you receive the consecrated Bread.

O LORD, I am not worthy thou shouldst enter under my Roof; but, Lord, be merciful to me a Sinner. I open my Heart to thee, O Lord; come and abide with me, and powerfully support me in all Temptations.

Thou hast said, *He that eateth thy Flesh, and drinketh thy Blood, hath eternal Life: Behold the Servant of the Lord, be it to me according to thy Word.*

While you are eating the consecrated Bread, say within your self,

O Lamb of God, that wast slain for the Sins of the World, have Mercy upon me; by thy crucify'd Body deliver me from this Body of Death.

After receiving the Bread.

ALL Love, all Glory be to thee, O Lord, who feedest me with the Bread of Life.

Thou

Thou givest me thy precious Body to be the Food of my Soul.

I offer to thee my Body and Soul; O make them fit for thy Service.

Before you receive the Cup.

I Will receive the Cup of Salvation, and call upon the Name of the Lord. I will ratify my Vows with this Blood of the new Covenant, and engage my self to be eternally thine, O God!

O confirm, O establish, my present good Resolutions; let me never again pollute this Body and Soul, which thou art now going to take full possession of. Blessed is he who eateth and drinketh sacramentally in thy Kingdom of Grace here; He shall sit down and feast with thee in thy Kingdom of Glory hereafter. *Amen, Amen.*

At the receiving of the Cup.

O Saviour of the World, who by thy precious Blood hast redeemed me; save me and help me, I humbly beseech thee, O Lord.

After the Cup.

O Blessed Sacrament, which dost convey my Saviour's Merits, his Graces, and Comfort to the pious Communicant; how doth my Soul rejoice in thee! How am I ravish'd

ravish'd by partaking of thee! I feel, O holy Mystery! thou art no common Food; I find thee, by Faith, my Lord's Body, the real Efficacy of what is represented by thee. Before receiving I was faint and feeble, infirm and languishing in Goodness; but praised be thy Name for this Cordial of thy Blood: I now feel my Soul refreshed, enriched, strengthen'd: I feel new Desires, new Hopes, new pious Resolutions; O increase, O confirm them, gracious Lord. *Amen.*

BLessed and happy am I now! With this Bread and Wine I really and spiritually receive the Blood of my Saviour; whereby my Sins are fully washed away, and my Soul purified and refresh'd. *Blessing and Honour, Thanksgiving and Praise be unto thee, O Lord,* that thou hast been pleased to admit me to these holy Mysteries; that thou hast vouchsafed to feed me a Sinner, thy unworthy Servant, with the spiritual Nourishment of the Body and Blood of thy Son Jesus Christ. Grant, O Lord, that this holy Sacrament may never turn to my Judgment and Condemnation; but that it may be Health under my Weaknesses; Safety against spiritual Adversaries; Strength
to

to my holy Resolutions; Comfort under all Calamities; and procure for me Pardon and Forgiveness in this Life; Mercy and Favour at the Day of Judgment; and a never-fading Crown of Glory in the Kingdom of Heaven. *Amen.*

I Have deserved to drink of the Cup of Trembling and Astonishment, and thou, Lord, of thy Goodness hast vouchsafed me the Cup of Salvation. O my Lord, by thy Tears, and by thy Blood, thou adjurest me this Day to imitate thee in thy Grace, in thy Meekness, in thy Patience, in thy Humility, in thy Charity, in thy Contempt of this World, and in thy Heavenly-mindedness. My Heart is fixed, O God, my Heart is fixed; I will sing and give Praise. Here, at thy sacred Altar, I promise Obedience to thy Laws; O be thou my Helper! Assist me, uphold me with thy free Spirit; so shall I teach the Transgressors thy Way, and Sinners shall be converted unto thee. O Lord, increase my Faith, my Hope, my Love, my Charity: Make my Soul a Temple of the Holy Ghost. Come, blessed Spirit, come and dwell in me for ever! *Amen, Amen.*

For all the stupendous undeserved Mercies now vouchsafed me, all Glory be to thee, O God the Father; all Glory to thee, O God the Son; all Glory to thee, O God the Holy Ghost. Let Heaven and Earth, Men below, and Angels above, join in the Praise, and say, *Amen, Amen, Amen.*

If the Communion is large, fill up your Time with some Thoughts on some Parts of the Service, as will warm your Affections, and raise a Spirit of Devotion.

Pray for your Fellow-Christians that are present.

O Almighty God, grant that we all, who have been Partakers of this thy holy Institution, may lead Lives according to thy heavenly Will; in all Things keeping our Bodies undefiled, as a fit Receptacle for so heavenly Food, that our Souls may enjoy the Benefit of this Mystery.

Blessed are they who dwell in thy House, O Lord, and are fed, tho' it be but with the Crumbs that fall from thy Table. We have all now tasted and seen how gracious the Lord is, for he hath heard our Prayers, and granted our Requests, and redeemed us from the Slavery of Sin and Death. O let not our Steadfastness, which is now fix'd, pass away as
I the

the Morning Cloud. Direct and guide us, O Lord, with thy Holy Spirit, thy all-seeing Eye, and thy heavenly Hand; that tho' we walk thro' the Valley of the Shadow of Death, we may fear no Evil, for thou art with us. *Amen.*

POUR down, O Lord, the Graces of thy Holy Spirit upon us. Strengthen us in thy Fear; confirm thy Love to our Souls; and at last give us the Inheritance of thy Chosen, for Christ his Sake. *Amen.*

When all have receiv'd, you must forbear your private Devotion, and join in the publick Office.

At the end of the Communion turn your Face to the Altar, and bowing your Body, say to your self;

Mine Eyes have seen thy Salvation; thy Servant shall depart in Peace, according to thy Word.

To the King eternal, the immortal, invifible, and only wife God, the ever-blessed Trinity, be all Honour and Glory for evermore.

Then return home rejoicing, and praising God, and say,

Hallelujah; Salvation be unto our God, and to the Lamb, for ever. Amen.

Bless the Lord, O my Soul, and all that is within me bless his holy Name.

-Bless

Bless the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thine Iniquities; who healeth all thy Diseases.

Who redeemeth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.

I will sing unto the Lord as long as I live; I will sing Praise unto my God, while I have my Being.

As soon as you come into your House, (if Time will permit) or at some Time of the Day, retire to your Closet, and use this

Form of Prayer and Thanksgiving.

LORD, I am not worthy of that daily Bread, which sustains the Body; but thou hast made me Partaker of the Bread of Life, which came down from Heaven, and nourisheth the Soul; and of which, *whosoever eateth, shall live for ever.* How many, O Lord, turn a deaf Ear to all the pressing Exhortations that invite them to partake of the holy Mysteries; and being ruled by the Cares, and Riches, and Pleasures of Life, refuse to come. Be merciful, O Lord, to all who have turned their Backs to thy holy Table: *Father, forgive them, for they know not what they do.* O look mercifully on their Ignorance, and open their Eyes to see, and their
Hearts

Hearts to embrace the Things that belong to their Peace; and grant that they may earnestly consider, and by thy Grace return to a better Mind.

But, all Glory be to thee, O gracious Lord, that thou hast impress'd a Sense of my Duty upon my Mind. *Praise the Lord, O my Soul, and all that is within me praise his holy Name.*

GLORY be to thee, O Lord God, for these fresh Supplies of Grace I have received at thy Hand. Glory be to thee for those comfortable Promises thou hast given me of Pardon and Forgiveness. Glory be to thee, O Lord God Almighty, for that Peace and Quiet thou hast restored to my Soul; for those Resolutions thou hast wrought in me, to persevere in thy Service to the End of my Life. Grant, O Lord, that I may walk worthy of these Favours, and live as *becomes the Redeemed of the Lord.*

Lead me, O Lord, thro' this Vale of Sorrow and Dangers, and conduct me by the Way of Peace and Holiness, to my own Home, even my heavenly Country, the Land of Promise, the Presence and Enjoyment of my God, to endless Ages. *Amen, Amen.*

Great

Great and glorious is thy Favour to me, O Lord, who hast this Day honour'd me with the highest Privileges. Thou hast not only fed me with the Bread of Angels, but also convey'd the Merits and Graces of a crucified Saviour into my Soul.

Blessing, and Glory, and Power, be unto him who sitteth upon the Throne, and unto the Lamb for ever and ever; for he was slain, and has redeemed us with his Blood. Hallelujah, Salvation is of the Lord. Again, Hallelujah, Thanks be to God, for this his unspeakable Gift in Christ Jesu our Lord. I have tasted, and seen this Day, that the Lord is gracious, and that his Mercy endureth for ever. O trust in him, all ye his People; rejoice and shew your selves glad in the Lord; for it becometh well those whom he hath redeem'd, to be thankful. I was unworthy to gather up the Crumbs under his Table; and yet, O Condescension, O inestimable Mercy! my Saviour hath placed me among his Children; fed me with his Bread; seated me at his Banquet with himself, and refresh'd me with the choicest of his spiritual Dainties.

And

And now, dear Lord, since I am bought with a Price; with the invaluable Price of thine own most precious Blood: O let me not lose what is purchased for me, by returning to Impiety. Alas! I suspect my own Weakness; I fear, I sadly fear the Power of Satan: I passionately entreat thee, O divine Spirit, not to leave me to my self, and my own deceitful Heart, but uphold me by thy mighty Aid.

Protect and defend me against all Temptations, which are apt to cause my treacherous Heart to betray me to violate the Promises I have made. Give me Grace, that I may not stain the Soul which the Blood of Christ hath wash'd; nor sell that to Satan, which Jesus hath purchased for God. O Lord, subdue my Corruptions, vanquish my Fears, and increase my Charity, that fixing my Thoughts upon the great Advantage of a virtuous Life, I may *grow in Grace, and be rich in good Works*. Thus shall I, guided by thy Providence, and assisted by thy Holy Spirit, at last arrive at the end of my Hope; and by being faithful unto Death, receive a Crown of Life in thy glorious Kingdom hereafter.

Our Father, &c.

God the Father blefs me; God the Son defend me; God the Holy Ghost preserve me, and be with me now, and for evermore. *Amen.*

Happy, happy Man! how sweetly and how feecurely will you live, being wash'd from your Sins in the Blood of your Saviour? You'll go about your Affairs with a quiet Conscience; and at all Times, and in all Places, safely rest in the Bosom of Providence; and if Troubles come, your Conscience speaks Comfort to you, and bids you not fear any Ill. Let profligate, bold Sinners, say and do as they think fit, what is that to you? Do you follow God; follow the Way that leads to Truth. That you may do this, learn what to do

After receiving the holy Sacrament.

'Tis a great, but common Fault, that many, soon after the Sacrament is over, slide into vicious Courses again; and are not watchful to maintain and keep up that spiritual Frame of Heart which they had got, and brought from the divine Institution. But remember, that all is not over as soon as you have receiv'd. The Graces which you exercised at the holy Table, are to be practis'd thro' the whole Course of your Life. There is no standing still in Christianity. If you go not forward, you certainly go backward: And woe to him, who after he has tasted the good Word of God, and the Powers of the World to come, shall yet fall away again, *returning like a Dog to his Vomit*; and shamefully yielding to those very Sins which he so lately, and in so solemn a manner, renounced. I speak not of Infirmities, as the first Motions of Passion, &c. but I mean gross Sins; as Injustice, Uncleaness, Drunkenness, Neglect of God's Word and Sacraments, and our daily Devotion. This last is a great Sin, as being the beginning of all the rest. Not that

that any one of these great Sins is unpardonable on deep Repentance; but your Sins being cleans'd by your Saviour's innocent Blood, and you having made Vows of future Obedience, is an Aggravation, if you relapse, and your Sorrow must be greater. So a Wound badly heal'd, may be cured, but it must be open'd again; and the Smart will be far more exquisite than it was at first. In order to keep your self undefiled, avoid ill Company as you would the Plague. They may call you precise, and despise your holy Life; but remember that God, your Conscience, and all good People (the best and greatest Judges) will praise you. Therefore, as you are now made a new Creature, chuse new Company, take new Courses, and become a new Man.

If you despise the Blood of Christ, or contemn the Mercy of the Gospel by a profane Life, your Portion will be with *Judas*, who betray'd Christ; with the *Scribes* and *Pharisees*, who crucified him. Therefore if you have any Regard for the Salvation of your Soul, and Love for your God, any Affection for your blessed Redeemer, walk as becometh his Gospel, love him with your Heart, praise him with your Tongue, and glorify him in your Life.

If the great Deceiver shall offer you Pleasure, or Profit, say, *Get thee behind me, Satan*; I have been lately at the Sacrament, and there have vow'd to fear God only. Forget not your Morning and Evening Prayer; remind your Fellow-Christians of their Duty; for the higher you rise in Piety here, the higher Degrees of Glory shall you have in Heaven hereafter.

DIRECTIONS

IN

Time of Sickness.

JAMES V. 16.

*Pray one for another, that ye may be healed:
The effectual fervent Prayer of a right-
eous Man availeth much.*

MEDITATION.

EVery Disease, whether violent and sudden, or whether slower, according to the Declinings of Age, gives the Soul warning to seek another Habitation. A Cold, a Surfeit, a foul Blood, and unwholsome Diet; Advice taken too late, or improper Physick: These we think to be the Causes of our Indisposition. All this may be true, but we are to look higher. There is a Hand above, that guides all these, *that kills the Strong,* and saves the Weak; that slays by chance,
and

and recovers from the most desperate Disease. O my Soul, the Finger of God is in all this: 'Tis he, with whom the Lives of his Servants are exceeding precious; 'tis he, in *whose Sight the Hairs of our Heads are all number'd.* This Thought will dispose thee to say; O Lord, I consider, that great is thy Power; therefore Sinners must dread the Effects of thy Anger: that great is thy Goodness, I then shall sweetly enjoy my self under the Favour of a reconcil'd God; that thy Wisdom is infinite; I therefore humbly submit to thy afflicting Hand; that thy Justice is inflexible, and consequently 'tis my chief Concern to obtain a Pardon for those Sins, which have justly provoked his Displeasure. I know thy Loving-kindness, and am therefore thankful under my present Sufferings. For, tho' my Pains are grievous to Flesh and Blood, yet I am certain they are ordain'd to excellent and heavenly Purposes; and that 'tis *out of Kindness that I am afflicted.* Divine Providence, most wise, most just and kind, if I am not wanting to my self, will make all Things work together for my Good: How do I wonder, that the high and holy One, who inhabits Eternity, should humble himself, as to chasten us? Is it
not

not a Mark of his Favour to visit us with Sickness, in order to reclaim us? Be patient then under his fatherly Correction; nay, be thankful for it. If the Means us'd for my Ease and Relief succeed, to God alone shall be ascrib'd the Praise and Glory. If they fail, I will humble myself under his mighty Hand. Happy shall I be, if the Pains of my Body shall tend to the Strength of my Soul.

Almighty God, who dispenseth Sickness and Health, is often pleas'd to send Sickness, that it may breed a deep Sense in us, how unsteady is our Condition in this World, that we have no Security for a Day longer? Do you then, when ill, O pious Christian, cry for Help to the great Physician of Body and Soul. 'Tis he alone that can uphold and comfort your disorder'd Body, or perplex'd Mind; 'tis he alone can relieve you; to him, therefore, do you apply for Relief. Receive with all Thankfulness, whatever comes from his Hand; and believe that to be best for you, which infinite Wisdom allots. Say, *Not my Will, but thine, O heavenly Father, be done.*

When a Distemper first seizeth you, no Time is to be lost: Make your Will, to prevent Contention; pay your Debts; restore ill-gotten Goods; reconcile your self to the World. If making your Will has been neglected hitherto, 'tis indispensable now, when Death approaches. Wise Men settle all their Affairs in their Health. You must not injure Wife or Children, or Relations; nor defraud your Creditors; for if your last Act be unjust, you can never repent of it; and then what a fearful Doom is to be expected, I dread to say. Of all your Goods, nothing will now give you Comfort, but what has been bestow'd on the

Fatherless and Widows, or any useful Charity. Alms will do a Kindness to your self, and entail a Blessing on your surviving Family: And now especially are you to shew Mercy, since you desire Mercy of God. Let this excite your Charity to others that are in Misery and Distress; for if Alms do not *deliver from Death*, if the *Lord doth not preserve the Merciful*, and keep him alive, yet he will strengthen you upon the Bed of Languishing. Why do Men search for remote Heirs, and aim at the Ambition of raising a Family for two or three Generations; and not rather build Hospitals for the Aged, or Schools for the Instruction of poor Children, or some lasting Monument of Charity? And this shou'd not be done out of Vain-glory; but sincerely, out of Love to God. We allow no Popish Merit to Alms, and pretend not to purchase Heaven with them; yet we know what Blessings are promis'd to Charity, which surely ought to be exercis'd, when Men are going out of the World.

Send to your spiritual Guide, open to him the State of your Soul so far, that he may be enabled to acquaint you what Measures must be taken. And tho' a private Friend may advise, and pray privately for you, and with you in your Sickness, yet you cannot have so much Comfort from his Prayer, as from those of a Priest, because he is the very Person God has chosen for this Employment. Your Pastor, whensoever he hears that any Person in his Parish is very ill, goes into his Study or some private Place, and most humbly and earnestly prays for this sick and afflicted Servant; whether he is sick in Body, or troubled in Mind, or in Conscience. But this is not enough, you must immediately send for him, and advise with him in this critical Juncture. His Learning will direct, and his Fatherly Compassion make it a Delight to instruct you what must be done, to have your Pardon seal'd for all your Sins. Do this before your Intellectuals are clouded, and your Disease prevails too far.

Be

Be not so silly, as the greatest part of Country People are, who look on the Minister, in the Time of Sickness, as the certain Forerunner of Death. 'Tis the Fault of Thousands, who defer till the last; and when 'tis to little or no Purpose, the Pastor is call'd in a hurry, and a few Prayers are said over the Sick, and God only knows what becomes of his Soul.

Alas! to prepare a Man for his Change is no easy Task; the Clergyman must assist, advise, and direct; he must reprove, rebuke, and exhort; at last, he must give Absolution, and the Sacrament of the Body and Blood of our Lord. We know that the Lord's Supper is esteem'd a necessary Comfort for Christians near their Departure. In the primitive Church it was carefully administer'd to the Sick: It seals, to the Worthy, the Remission of Sins, and supports them against the Terrors of Death. Be prepar'd for this Sacrament in good time, before your Disease hath brought you too low. 'Tis a sad Stupidity to defer this high Duty till the Death-bed reminds us of it; but it is better to begin with this Sacrament in the last Hour, than die without ever receiving it. If you cannot procure a grave Divine to comfort you in this Agony, use the Office for the Sick in the *Common Prayer Book*; or, *The Rule of Holy Dying, The Duty of Man, &c.* that the Soul being clear'd of all Defilements, may go out of the Body full of Hope and Joy.

Say, when you are sick,

O Most blessed and gracious God, who only canst heal the Sick, look down with Pity on me, thy most unworthy Creature, who am but Dust and Ashes, and who have made my self sinful Dust and Ashes: I most humbly beseech thee, for Jesus Christ his sake, to accept of my

unfeigned Sorrow for all my Sins past. Be pleased to grant me a longer Continuance in this World, that I may have a longer time to work out my Salvation, and do more Good to the Glory of thy great Name: Or, if this Sickness shall be a Sick-ness unto Death, give me a great and god-ly Sorrow, and Patience, that I may quietly, meekly, and humbly, resign my Will to thy Will; that when I depart out of this Valley of Tears, I may enjoy the Company of Saints departed, in all Joy and Happiness, for ever and ever. *Amen.*

In using Help of Physicians, you must look up to God for his Blessing. Rely not on their Skill and Medicines, more than upon the Goodness and Power of God: Their Labours are vain, if God doth not give them Success; and their Promises are vain, if he doth not ratify them by his Providence. However, we are to call in their Assistance; for, says the Son of *Sirach*, Ecclus. 38. 12. *Give place to the Physician, for the Lord hath created him.*

When you or your Family take Physick.

O Thou great Physician of Souls, who hast appointed Means for the Recovery of Health, give a Blessing to the Remedies now used, that my Pains may be eased, and my Health restored; that I may not yet die, but live and *declare the Work of the Lord*. And grant I may never forget the Vows I now make; but that as my
Days

Days are lengthened, my Virtues may increase; that I may never cease to adore thee, my God, while I have my Being; which I beg for the sake of my dear Redeemer, Jesus Christ. *Amen.*

If you recover.

O Lord, thou Preserver of Health, who justly mightest have snatch'd me hastily out of this World, but hast in Mercy spared me, while many are surprized in the midst of their Sins, and hurried away to everlasting Misery: O give me a thankful Heart, that with joyful Lips I may serve thee faithfully, and glorify thy Goodness all the Remainder of my Life, through Jesus Christ my Lord. *Amen.*

If Danger awaken'd you to consider, let your Deliverance have your Thanks and Praise: Thou wert hastening to the Regions of the Dead; but the Lord stood by thee, and sav'd thee. Take care this Grace be not bestow'd in vain. If you do not amend your Manners, the more will be your Sins here, and your Torments hereafter: Every Mercy, every Escape, must be accounted for; and that which is received unthankfully, will at last prove a Curse, and not a Blessing. Let then the Kindnesses of the Lord be ever in your Mouth: Order your Conversation aright, and live to him who hath done so great Things for you. Be not like harden'd Wretches, who, as soon as their Health is confirm'd, return to their old Vices. Think

on the Vows you made when you was in Trouble, and let them influence the Remainder of your Life, so graciously restor'd to you.

If your Sickneſs encreaſes, and your Recovery is almoſt hopeleſs.

O GOD, who art infinite in Power, Compaſſion, and Goodneſs, look down from Heaven upon me a miſerable Sinner, who lying under thy Hand in continual Pain, fly to thee alone for Help and Comfort. Let me look by Faith beyond this Vale of Tears and Miſery, to that happy Place, which has no Pain or Grief. I know nothing is impoſſible with thee; and that thou canſt raiſe me up, even yet, and wilt certainly do it, if it be beſt for me, and therefore I humbly ſubmit all unto thy wiſe Diſpoſal: But this Sickneſs ſeems to be for Death, therefore help me carefully to examine my Life paſt, and in *Patience to poſſeſs my Soul*; that thro' *all my Tribulations I may enter into the Kingdom of Heaven.*

If a Friend or Neighbour is ſurpriz'd and dies ſuddenly.

THE Lord hath ſnatch'd out of the World, without Warning, my Friend, [*name the Perſon*] and ſurpriz'd him in the miſt of his Sins. O what Dangers are

we hourly in, seeing that in the midst of Life we are in Death! Wise shall I be, if I am always prepared for my latter End. This sad Accident I deserv'd, but the Lord spared me; I am not undone, because the Lord was merciful. O grant that I may never disoblige so much Goodness, by returning to a wicked Life; but may obey thy Will in all Things: and it shall be thy Glory to have saved my Soul from Death Temporal and Eternal. O merciful Father, I will from my Heart ascribe to the God of my Salvation, all Glory, Thanks, and Love, through the whole Remainder of my Life.

If you, or any Friend, are in danger of Death, by any sore Trouble of Mind.

O Blessed Lord God, who only canst heal a wounded Spirit, uphold and comfort my weak and dejected Mind; deliver me from all those Perplexities with which I am so tormented, and sore lett and hinder'd in the Course of my Christian Duties, which I am not able to prevent, or resist: I beseech thee, blessed Saviour, hear my Complaints, and take away this Plague from me, that being restored to a quiet, easy, chearful Frame of Mind, I may serve thee with

more Delight in the Duties of my heavenly Calling. Lord, hear this Prayer, which in Anguish of Spirit I make unto thee, for the Merits of him who was a Man of Sorrow, and acquainted with Grief, my Saviour Jesus Christ, who reigns with the Father and the Holy Ghost, one God, World without End. *Amen.*

*If any of your Family, your Patron, &c.
is taken from you by Death.*

O Sovereign Lord of Life and Death, by the Order of whose Providence my dear Friend is departed; assist me with thy Holy Spirit, that I may with an humble, patient, and even thankful Heart, bear this heavy Loss; grant that it may awaken me to a careful Performance of my Duty, that I may always love, honour, and obey, and put my whole Trust in thee, who art better than all the Friends and Comforts in the World; that when I depart out of this Valley of Tears, I may enjoy the Company of my departed Friend, with the Prophets and Apostles in Bliss and Glory, for ever and ever.

If you are disordered by being slandered, reviled and persecuted, for doing your Duty.

WERE thy charitable Labours, dearest Jesu, maliciously slander'd, and shall not I bear this Reproach? Thou, Lord, who knowest my Heart, knowest my Innocence. Therefore, O kind Redeemer, strengthen with thy Grace my fainting Spirit, that I may be enabled to bear these wrongful Censures, and ill Treatment. I render not *Evil for Evil*, nor *Railing for Railing*, but give place unto *Wrath*. O convince my Adversaries of their Crimes; restrain their Wrath, and turn their Hearts. Lord, forgive me my Sins, as I forgive my Enemies: then, tho' I suffer now, I shall hereafter reign with Christ; and all the false Accusations before the Bar of Men, shall be changed into Commendation at the Tribunal of Christ; where all Tears shall be wiped from my Eyes, and my merciful Judge shall smilingly say, *Well done, good and faithful Servant, enter into the Joy of thy Lord.*

If Troubles of any kind afflict you.

O Gracious God, who for wise Ends art pleased to send Afflictions, to awaken

awaken us out of the Lethargy wherein the Pleasures of Sin enchain us; and rouse us up to think on Death and Eternity: Adored for ever be thy gracious Providence, which by this severe Method kindly forceth us to mind the great Concern of fitting our Souls for Heaven. Mercifully grant to me, thy Servant, that I be not cast down, but rather answer the Design of thy Goodness, in calling me to Newness of Life. This Trouble, tho' seemingly severe, I thankfully submit to. My Self, my Soul, my Estate, and all I am, or have, I freely resign to thee. Draw up my Heart towards Heaven, where I hope to be, when thou shalt call me hence, there to sing thy Praises with incessant Joys in the Company of all thy Saints and holy Angels. *Amen, Amen.*

After this Prayer, continue Kneeling, and say one of the *Penitential Psalms*; as, 6, 32, 38, 51, 102, 130, 142.

SICKNESS being the usual Forerunner of Death, as Death is of Judgment, when you will be doom'd to an unalterable State, I cannot finish this Subject, till I have been a little more particular, as becomes so great, so important an Occasion. Having also observ'd with Sorrow, how slow Country People are to make their Peace with God: But do you, whilst you are able, look into your Breast, and

and strictly examine how your Accounts stand; see if all Things are even between Heaven and you. All your Thoughts, Words and Works, will appear to an impartial Judge, who will give a Sentence that cannot be reversed. Not Wit, or Power; not Friends, or Riches, shall avail any thing. Imagine to your self, that you are soon to be brought before the All-seeing God, incompass'd with Millions of glorious Saints and Angels; that Satan and your own Conscience accuse you, and you expect a miserable Eternity. This Contemplation should, methinks, make the most obdurate Heart relent, and excite the Sinner to endeavour a Reconciliation with the justly offended Majesty of Heaven. If you neglect the precious Time, when you are first taken ill, depend upon it, that the Devil, who is vigilant, cunning, and powerful, will not lose the least Opportunity. His Fury is raging, when you draw to your latter End, because he knoweth that he hath but a short Time. This Adversary, who has a thousand Ways to deceive, will ruin you eternally, if God does not protect and defend you. Therefore, seek unto God; unto God's Will commit your Cause.

First, Ask thy Soul, what Abuses of Health thou hast been guilty of, if thou hast not neglected God and Heaven too much, and been too careful about this present World. Ask, whether thou hast not omitted his Worship and Sacraments? Whether these have not been frequented in a cold and formal Manner?

Secondly, See if you have injured your Neighbour, if you have hurt his Soul by ill Advice, or ill Example; or his Body in any Respect.

Thirdly, Turn your Eyes inward on your self: Set before them the black Catalogue, and humbly use the Litany, p. 163. the Collects; especially on Death and Judgment, Heaven and Hell, p. 115, &c. God being Wise and Holy, Just and Righteous, you may conclude that your Sickness is sent,

1. To try your Patience.
2. To prove your Faith.
3. To reform, and amend your Life.

1. To try your Patience. The pious Sufferers of old, were Examples to encourage others to Patience and Resignation. Had they been always healthy, prosperous, and rich, they could not have shewn how much they were able to suffer for the Sake of God. Let not, therefore, a distemper'd Stomach, the Scorchings of a Fever, the severe Pains of Cholick, Gout, or Stone, tempt you to unbecoming Murmurings and Impatience. Think that to be best, which infinite Wisdom hath allotted; and let the Sickness and Anguish of your Body, wean you from all inordinate Love of Riches and Pleasures of this Life. So will God be glorified, and others encouraged by your quiet Behaviour in the Days of your Trial.

2. A second Design of your Sickness is to exercise your Faith. The faithful and brave Heroes, *Heb. 11.* refused to be courted by any Flatteries, or terrified with Threats, to desert the Cause of God, believing that he would support and reward them. God sends you this Sickness, that you may have an Opportunity of shewing your Faith before Men here, that he may crown your Faith before Angels hereafter.

3. Sickness is sent to reclaim you from a vicious Life. When all Things go smoothly on, how apt are Men to be betray'd into Sin? And therefore God, rich in Mercy, afflicts the Body to cure the Soul. Have you not, in time of Health, abus'd your Strength to Luxury, to Lust, Gluttony, or Drunkenness? God now punishes you in the Flesh, which you sinfully indulg'd.

Have you not immoderately pursued the Riches and Glories of the World, while your Soul was disregarded? God now convinces you by these Sorrows, that they cannot give you the least Comfort. Have
you

you not wanted Compassion to the Sick? You are now taught what the Diseas'd suffer, that you may have Pity on the Helpless. Have you not neglected Holy Duties; daily Prayer, religiously observing the Lord's Day, receiving the Holy Sacrament? God saw that nothing but Pains or Agonies would excite you to a Performance of these Holy Offices, without which you cannot *work out your Salvation*. Now then, if your Sickness makes you better, more holy and patient, if it increases your Faith, this will make you dearer to God, and will set you forward in your Way to Heaven. They who have no Sorrow in the World are Children of this World; they are lov'd by the World; they delight in nothing else. But these bold Sinners are not design'd to merit Heaven. Since therefore earthly Happiness is all they are like to enjoy, God in Anger gives them temporal Blessings. Besides, the Captain of your Salvation was not made perfect without Sufferings. If therefore you expect a Part in his Triumph, you must not murmur to follow your glorious Leader thro' Tribulation.

Thus when you have settled your worldly Affairs justly, have been charitable to the Needy, examin'd and try'd your Ways, had the Benefit of Absolution, and receiv'd the Holy Sacrament, and done all that possibly could be done to qualify your self for your heavenly Father's Pardon, you may, with Joy, think on your Dissolution. Death indeed will at first look frightful and amazing; 'tis a violent Separation of old Companions, Soul and Body; but then your Pardon being sealed, the King of Terrors is stripp'd of his dismaying Ghastliness. You then, pious Peasant, shall walk through the Valley of the Shadow of Death, and fear no Evil. You look forward at the bright Scene of Glory and Immortality, swift as a Flash of quickest Lightning shall you, on the Wings of Angels, fly to the general Assembly of the Saints, to the Spirits of just Men made perfect; there shall
you

you receive the Things which God hath prepared for you; Things which your Eye never saw, nor your Ear heard, nor the Tongue of Men is able to express. There your Portion shall be with *Abraham, Isaac,* and *Jacob*, with the Prophets and Apostles, with Martyrs, and all the holy Saints in the Kingdom of God, to eternal Ages. *Amen, Amen.*

But they who have liv'd in such an unprepar'd State of Soul, as that they are afraid to die and appear before the Judgment Seat; if they are cut off in the midst of their sinful Folly, and expire with their Sins unpardoned; the very Thoughts of Death will strike them with Horror and Amazement. The sharp Pains of Body the departing Sinner feels, make him wish to die; but the more torturing Pains of his awaken'd Conscience, make him dread it. Thus the dying Impenitent is rack'd and tortur'd between contrary Desires; the guilty Agonies of his Mind are more piercing than all the convulsive Severities of his Disease. He, as it were, foretastes Hell before Death; and after the Change, his departed Soul shall be hurried by wicked Spirits to the Mansions of the Damned, to the Seats of Horror and Despair; where Satan, who tempted him to Destruction, shall grinningly scoff now his Calamity is come upon him. There shall the poor Sinner weep and wail, and gnash his Teeth, and curse the Day in which he was born. *See the Meditation on Death, p. 115.*

The holy Jesus, who by his Death has overcome Death, grant that when you cease to live with Men, you may live with God, and converse with all the blessed Society above. *Amen.*

“ At the Hour of Death, and in the Day of Judgment, good Lord deliver you.”

The C L O S E.

IF you, pious Countryman, have any Concern for your Happiness here and hereafter, devoutly use these Elevations of Soul ; and every Day while you are guided by them, you'll feel more and more of their powerful Efficacy.

Earnestly pray, that the Holy Ghost, the Purger of all inward Corruption, and Healer of all spiritual Wounds, would kindle such a Flame in your Breast, as would burn up all the Dross ; your gracious God hath promised not to break the bruised Reed, nor quench the smoking Flax.

Upon your sincere Repentance, he will relieve, heal, and comfort you ; for if your Sins have been great, his Mercy is greater. And tho' at present you seem cold and heavy in God's Service ; yet by daily Practice your Spirits will revive and break forth into Ecstasies of Delight ; and then, O blessed happy Change ! this is a high Favour, worthy of God to give, and happy for you to find ; the Byass of your wrong set Mind will be chang'd, and a happy religious Turn entirely given to your Heart. New Thoughts, new Words, new Actions, will be produced ; in short, you'll be a perfect new Man. Then I cannot find Words to describe the Joys and Transports of your Soul. But you are entangled, you say, in the Cares of this Life, and cannot be at Leisure for these holy Exercises. But I answer, your Treasures in Heaven, if you are wise, will be your greatest Concern.

You perhaps have long indulg'd your self in Covetousness, Lust, Drunkenness, or some foul and sensual Vice ; and so the Austerities of Repentance,
and

and looking into your own Breast, seem terrible; but if you have contracted Inclinations to Evil, which are difficult to conquer, you must thank your self for bringing on you this unnecessary Trouble. But without making your Peace with God, you cannot enter into the Kingdom of Heaven. And know, that one Hour in Hell Flames, is more intolerable than Years of sorrowing for Sin.

Good Impressions therefore early made on a tender Breast, being of the last Importance toward a virtuous Life, and happy Death; I cannot, before I conclude, but address my self,

1. To Parents and Guardians.

2. To young People.

1. To Parents and Guardians. If Children committed to your Charge are shewn, that they are not born for this, but for another and better World; if their Minds have been seasoned with these, or the like Prayers and Ejaculations, they are safe, being so well arm'd against all Temptations of the Flesh, the World, and the Devil. They'll live with Comfort, die in Peace, and rise in Glory. But if you have shamefully neglected to bring them up in the Fear of the Lord, *their Blood will be requir'd at your Hands.*

2. To young People. You are now in the Bloom of your Age, entering into the Affairs of Life, and, 'tis suppos'd, have not yet been guilty of any enormous Sin; 'tis now in your Power, by a little Care and Resolution, to save your selves the Trouble of a long Repentance, and never feel the Misery of living in any known Sin: Your Innocence is in a great measure unspotted and clear; your Consciences are now at Peace, all is quiet and calm within, and you have no need of shedding any Tears, but Tears of Joy! But if you by vile Companions shall be drawn off from your Duty, and enter into a vicious Course of Life, sad and miserable will be the Consequence! You may

may never think of returning; or, if you do, not desire it; and then you are undone to all Eternity. And when you are serious, sick, or on your Death-bed, you will passionately cry out; O that I had never gone astray! O that I could have my Innocence again! I would not part with that sweet divine heavenly Companion, for all the Pleasures and Glories of the whole World.

'Tis to be hoped that your Parents and Relations have walked before you with a perfect Heart; using their best Endeavours, that all committed to their Charge, may keep the Way of the Lord; that their Children might be the Children of the most High, and that their Servants might be the Servants of their heavenly Master, and taught in a serious grave Manner, how to pass through this dangerous World. Let not the Pain, the Prayers, and Tears of your tender Parents be lost. Think on all the Troubles they have undergone, and with what Care and Anxiety they labour'd to make you happy. Think what inward Joy 'twill be to them, if you answer their pious Care; and prove Comforts to them, and an Ornament to all that are round about them. Think that the Eyes of all are fix'd upon you: But what is more, that God, who fills all Places with his Presence, beholds your every Action, and how can you commit any Indecency in the Sight of your Lord and your Judge? If you live viciously, your Judge will not be your Advocate, but your Accuser.

You now being gay and youthful, may turn a deaf Ear to all these Persuasives; but remember, that old Age will quickly find you, and bow your Strength down to the Grave; then your Fields and Stores must be left behind you. Then must you take leave of all you have toil'd for, of all your Friends, and whatever is dear and valuable to you; only your good Works shall faithfully go with you beyond the Grave. If you have labour'd to make your Calling and Elec-

tion sure, and are prepared for the Change, O well is it with you, and happy shall you be! For you shall go from this World of Misery, to the Paradise of the Blessed; the Abodes where the Faithful rest from all their Labours. In this delightful Place shall ye rest and rejoice in perfect Peace and Quiet, and be entertain'd with such transcendent Delights, as they only can describe, who are so happy as to enjoy.

That you may truly labour to make your Calling sure, and be always prepar'd for a happy Change; that at the general Resurrection, you and I may hear our Saviour's joyful Voice; *Come ye blessed of my Father, come, and enter into the Joy of your Lord*; I beg for the Merits of our Redeemer; to whom, with the Father, and the Holy Spirit, be ascribed all Honour and Glory, and humble Adoration, henceforth and for evermore.

Blessed are they that die in the Lord; for their Works follow them, and they rest from their Labours.



The AUTHOR'S Prayer for a Blessing on the foregoing Work.

LOOK down, O Lord, and pity the unhappy State of poor deluded Mankind! I cannot but tremble, when I see noble Creatures endued with Reason, deal in nothing, relish nothing but Diversion and Folly. Alas! they seem to lay aside all Care for the Soul, and expend all upon the Body; yet how full of Art and Contrivance are these very Persons to procure Lands, Riches and Pleasure? While every Prospect of a Christian, whose Ends are noble, and the Effect of true Wisdom, die upon their Hands. Their Hearts are grown so hard, that the Terror of God's Judgment, the Fear of the last great Account, the Dread of an irreversibile Sentence, those Eyes from which nothing is hid; the inflexible Justice of a Judge, upon whom no Disguise can pass; all these frightful Considerations, which the Christian Faith represents to them, have not a due Effect. O blessed Spirit, who didst change a persecuting Pharisee into a glorious Disciple, strike thy regardless Souls with Fear and Trembling; visit their Hearts, replenish them with thy sacred Inspirations, enflame their Affections, and sanctify all the Faculties of their Souls, that they may know, and love, and do the Things that belong to their everlasting Peace. Bless and prosper, O sacred Spirit, all subordinate Works for the good of thy Servants; especially this present Performace, and let those who seriously use it, find Thee coming into their Hearts, by the secret Influence of thy Grace, engaging them to practise Virtue as their daily Exercise. Keep them from all Evil, from all Enemies, visible and invisible, in the Mercies of God the Father, in the Merits of God the Son, in the Grace of the Holy Ghost; to which blessed and glorious Trinity, be all Honour and Glory, Power, Might and Dominion, in all the Churches of the Saints, from this Time forth, and for evermore. Amen.

BOOKS printed for JOHN and HENRY
PEMBERTON, at the Buck against
St. Dunstan's Church in Fleetstreet.

I. **T**WENTY-seven Sermons, viz. Four upon the Parables, and Eight upon the Miracles of our Saviour; Nine upon *Ecclesiastes*; and Six upon occasional Subjects. All preach'd at the Cathedral Church of *Winchester*. By *Abraham Markland*, D. D. late Prebendary of the said Church, and Master of *St. Gross*. Price 7 s.

II. Bishop *Moor's* Twenty-eight Sermons and Discourses upon plain and practical Subjects. In Two Volumes. Very useful to be read in Families. With a recommendatory Preface to each Volume. By *Samuel Clarke*, D. D. late Rector of *St. James's, Westminster*. The Second Edition. Price 9 s.

III. Twenty Sermons preach'd on several Occasions to a Society of *British* Merchants residing in Foreign Parts. By *Basil Kennet*, B. D. late President of *Corpus Christi College* in *Oxford*. The Second Edition. Price 4 s. 6 d.

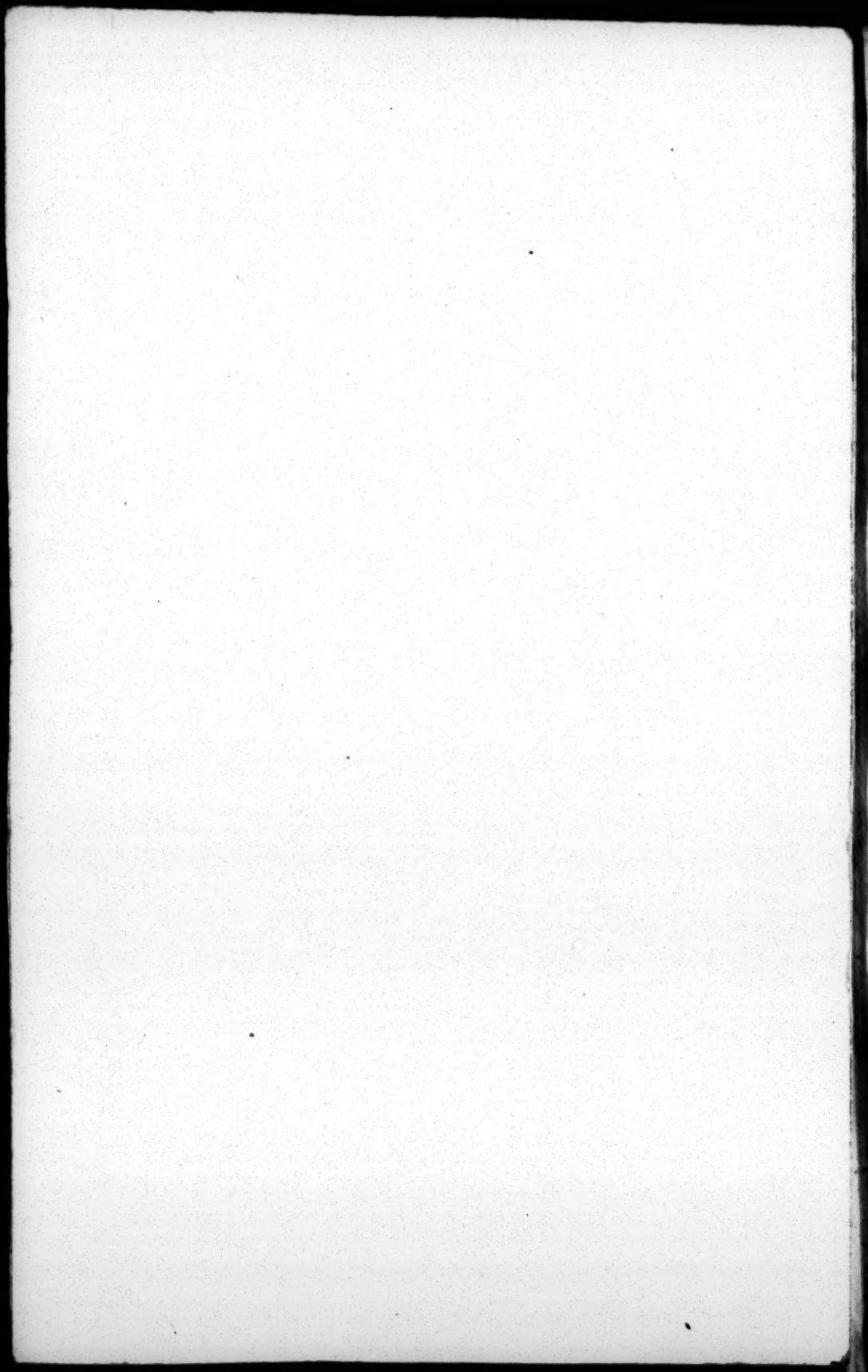
IV. The Use and Intent of Prophecy, in the several Ages of the World. In Six Discourses deliver'd at the *Temple Church*, in *April* and *May*, 1724. Published at the Desire of the Masters of the Bench, and of the Two Honourable Societies. The Third Edition, Corrected. To which are added Four Dissertations. 1. The Authority of the Second Epistle of *St. Peter*. 2. The Sense of the Antients before Christ, upon the Circumstances and Consequences of the Fall. 3. The Blessing of *Judah*. *Genesis* the xlixth. 4. Christ's Entry into *Jerusalem*. By *Thomas Sherlock*, D. D. Dean of *Chichester*, and Master of the *Temple* (now Lord Bishop of *Salisbury*.) Price 4 s. 6 d.

V. A Collection of Tracts, Moral and Theological, placed in the Order wherein they were first publish'd, viz. 1. A Letter to a Deist. 2. The Foundation of Moral Goodness. Part I. 3. The Foundation of Moral Goodness. Part II. 4. Divine Rectitude. 5. A Second Letter to a Deist. 6. The Law of Truth. With some additional Notes, and a Supplement concerning Rectitude. By *John Balguy*, M. A. Vicar of *North Allerton* in the County of *York*, and Prebendary of *Sarum*. Price 5 s. 6 d.

- 618 Views in Rome, 2 vols of, *sewed*; Allen's Views of the Island of Ascension, *plates*, oblong; Views of the Fuego, *plates*, oblong
- 619 Memoires et Romances de Duchess de St. Leu, oblong; Almanach von Radierungen, *plates*, 1821; 2 others
- 620 Panorama of Brighton, oblong; Illustrations of Modern Costume, *coloured plates*, and 4 others
- 621 Pugin's (A. W.) True Principles of Pointed or Christian Architecture, *plates and cuts*
- 622 Alken's Scraps, 41 *plates*, 1821; Gilpin's Day, 30 1810; Illustrations to Cowper, *plates*
- 623 Carlisle's Hints on Rural Residences, 1825; Views of the Grounds of Woburn Farm, *proceedings* 3 Atlases
- 624 Freeman's (S.) Mechanism of the Horse's Feet, *plates*, 1796, and Art of Horsemanship, *plates*, Clark's Hippodonomia, *plates*
- 625 Lumisden's Remarks on the Antiquities of Rome, 1812; Batty's Campaign in the Western Pyrenees, *plates*, 1823, and 2 others
- 626 Freycinet's Voyage Round the World, by Arago, 1823; Parry's Arctic Voyage, *plates*

FOLIO.

- 627 Dupin's Ecclesiastical History of the first 17 Centuries, 16 vols in 8, *calf* 16
- 628 ——— History of the Canon and Writers of the New Testament, 2 vols in 1, *calf*
- 629 Flavel's (J.) Whole Works, *portrait*, 2 vols, *calf*
- 630 Dart's (J.) History and Antiquities of Westminster Abbey, *portraits and plates*, 2 vols, *calf*
- 631 ——— ——— ——— ——— ——— Cathedral, *plates*, *calf*
- 632 Cromwelliana, *plates*
- 633 Johnson's Reliques of Ancient English Architecture, 80 *plates*, *half morocco*
- 634 Cooke's Views on the Thames, 74 *plates*, *half bound*



Sarah Edwards

the gift of Llawry -

Feb 4 1777 -

x

3506. dd. 2.